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DEMOSTHENIS
MIDIAS

WITH ENGLISH NOTES, &c.,
BY
ARTHUR HOLMES, M.A.

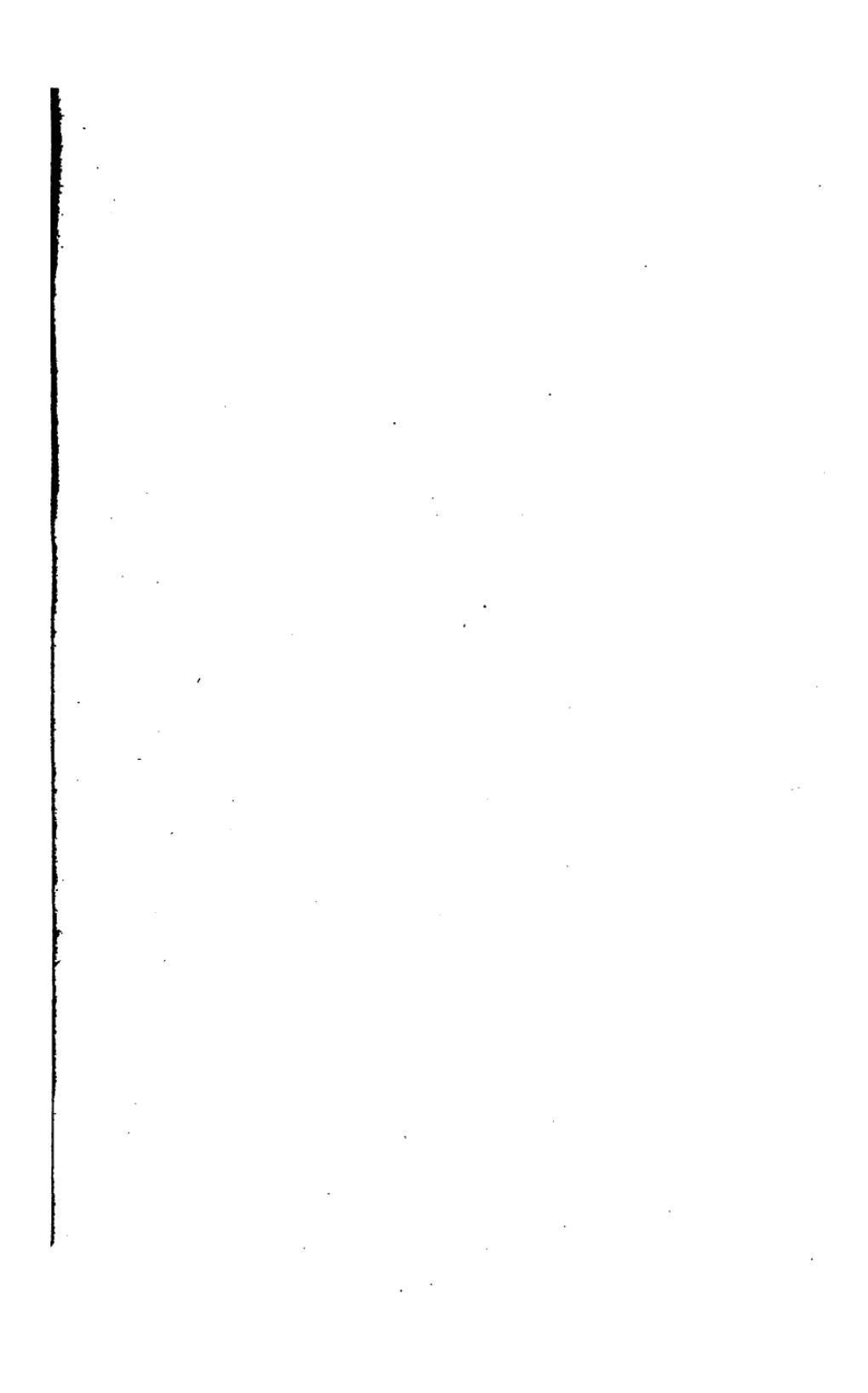
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D E M O S T H E N I S

MIDIAS

WITH ENGLISH NOTES FOR THE USE OF SCHOOLS;

REPRINTED FROM BUTTMANN'S TEXT, AND COMPRISING
EXTRACTS FROM HIS COMMENTARIES,

B Y A R T H U R H O L M E S, M. A.,

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CAMBRIDGE.

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P R E F A C E.

THIS short edition of the *Midias* is intended only for the use of higher forms in public schools, or of those members of the University who are not reading with a view to Classical honours: the requirements of more advanced students have been so thoroughly supplied by Buttmann, Reiske, Schæfer, and the legion of Demosthenic editors, that it would be both superfluous and presumptuous on my part, to trespass on territory which they have completely and most duly appropriated. With this view I have endeavoured to put my notes in the simplest possible form, and descended to explanations, both on points of archæology and grammar, the minuteness of which may, I fear, be regarded as almost puerile: if, however, I shall have been successful in smoothing the path of a few beginners, it will be ample compensation to myself for any censure on this particular head.

The limited scope of my undertaking has also deterred me from entering at length on varieties of readings and manuscripts: such as materially affect the sense of any passage are noticed in the briefest terms. It is needless to say that Buttmann's excellent edition has supplied me with large materials: I have included the substance of his *Excursions* and *Index*, to such an extent as I thought consistent, prefixing a brief analysis of his *Prolegomena*, which seemed to form the most suitable introduction. His more abstruse investigations were scarcely applicable to so elementary a work; but I found it necessary to make some additions of my own and some from other sources: Buttmann, while on many points he consults the interest of *tirones* with most exemplary tenderness, is apt to pass in silence occasional difficulties, the solution of which is far from obvious to a novice. A very few corrections I have also ventured on: his new edition did not appear in time to help me.

I should mention, in justice to myself, that I do not intend *all* the passages marked with inverted commas, to be regarded as literal translations: they are, in many instances, only paraphrases, to convey the general meaning of the author, without including all the minor words and embellishments of the construction. My wish has been to supply a beginner with sufficient help to save him from recourse to an English Version, and yet to leave him sufficient difficulty for the requisite mental exercise which leads to real improvement.

I have constantly referred to Madvig's Greek Syntax, translated by Arnold, a work, which in company with Dr. Kennedy's admirable Greek Grammar, should be in the possession of every beginner who wishes to secure for himself a real foundation of Greek scholarship. I have otherwise precluded, as far as possible, the necessity for books of reference in reading this oration. I should have preferred even giving in full the quotations from Classical authors, instead of merely indicating the places: but as it would have increased the size of the volume more than was altogether desirable, a whole passage has only been quoted in a very few instances.

For such errata and corrigenda, as are already detected, and for those which have hitherto escaped observation, I must plead in excuse the insufficient period within which, (unconscious of my enterprise), I had undertaken to prepare this edition. To use Buttmann's own apology: *Ad postremum veniam a lectoribus peto operæ non prorsus consilio accommodatæ: temporibus, ut dixi, vexatus eram.* A space of barely three months, interrupted by constant and pressing employments, is hardly adequate for doing justice to a speech of Demosthenes, which is scarcely exceeded by any of his other speeches, for eloquence, power, and difficulty.

CAMBRIDGE,
Nov. 1862.

I N T R O D U C T I O N.

To estimate the perfection of Greek forensic speaking, we must remember what was the class of persons whom the advocate would have to address in court. The judicial power was vested in the lower orders; they would naturally fail to appreciate an exhibition of profound learning or technical subtlety; they would require persuading as well as convincing; and while the orator had need to make his case perspicuous to the simplest and most uneducated capacities, he had also to carry his auditors with him by the power and fervour of eloquence itself.

In the countries bordering on the Mediterranean, the lower classes have always possessed a greater share of intelligence and wit, than can fairly be attributed to the same grade of society in Northern Europe. Of this, the Athenians were a most brilliant example, as the history of their republic, from the time of Clisthenes to Pericles, sufficiently indicates. Their delight in art and literature advanced their civilization to the furthest limit of refinement; their innate reverence for the gods of their native land, endowed their actions with a deeply religious spirit; their patriotism gave strength to their laws and constitutions; their cosmopolitan temper forbade them, while consulting for their city's welfare, to neglect the interests of the rest of Greece. But the power of the democracy at length passed the limits of toleration; intestine discord rapidly ensued; and then the lust of wealth and empire, the

growth of luxury, the disparagement of integrity, the depravation of moral and intellectual virtues, hastened to undermine the structure of the state. In the time of Demosthenes religion had degenerated into mere sumptuous solemnities, spectacles and festivals; patriotism had sunk into barefaced plundering of allies and citizens. Those public burdens which it was formerly reckoned so high an honour to discharge, were now regarded by the wealthy as a serious pecuniary loss; or at best as a sop to fling in the voracious maw of the people, as a stepping stone to unrighteous power, to be still more unrighteously wielded. Still the recollection of their former glories and former virtues was alive in Athenian hearts, and we can easily observe how skilfully the orator endeavours to work upon this feeling, rousing them to the protection of their commonwealth and the safeguard of their old institutions. Doubtless it required no ordinary effort to produce this wholesome result: jurors of Athens who took their seats in court with no higher object than to feed the Treasury, and to feed themselves, would be more open to the persuasion of his adversary's bribes than to the conviction of the orator's eloquence.

The wealth and luxury of Midias, and the abuse he made of his social position, are alluded to by Diogenes Laertius, in his life of Diogenes the Cynic: ἀλλὰ καὶ Μειδίου κονδυλίσαντος αὐτὸν (Diogenes) καὶ εἰπόντος, Τρισχίλιαι σοι κεῖνται ἐπὶ τῇ τραπέζῃ, τῇ ὑστεραὶ πυκτικοὺς λαβὼν οἴμαντας καὶ καταλοήσας αὐτὸν ἔφη, Τρισχίλιαι σοι κεῖνται ἐπὶ τραπέζῃ.

That Midias was a public and private enemy of Demosthenes, we may gather, from the regret Æschines expresses that the former was no longer in the land of the living. The insult actually inflicted on Demosthenes was this: at the great Dionysia he was fulfilling the office of choregus, in the presence of the numerous spectators who flocked thither from all of Greece: Midias, who had interfered with him in

the previous details of his duty, as far as he possibly could, then struck him in the open theatre, and bribed the judges of the Dramatic performance to refuse the prize to his chorus. This outrage Demosthenes wished to be punished with death, and accordingly brought a public charge against Midias, laying a “plaint” (*προβολὴ*) in the public assembly. Midias was there condemned as an offender against the sanctity of the festival, and the subsequent action was instituted in the court Heliæa, according to the practice of Athenian law: it is to support that action the present speech is made: some time has elapsed since the laying of the plaint, the matter has grown stale, and the popular indignation on the subject has cooled: the orator’s object is to revive it; to awaken their religious enthusiasm about the festival, that their anger may be keener against the sacriligeous transgressor. Indeed, unless they were reminded of this, they would naturally conclude that the ends of justice might be satisfied by a private suit against Midias for assault, without the necessity of a public trial.

The speech, therefore, opens with a vindication of the *προβολὴ*, the propriety of which proceeding, in the case against Midias the orator contends was unquestionable. He reminds the jury how religiously the authors of the law *περὶ προβολῆς* had observed the sacred solemnities, and how far worse outrage was involved in the proceedings of Midias, than in the specified legal instances of sacrilege. After relating the facts, but before confirming them by the depositions of his witnesses, he offers to detail many other stories of his adversary’s brutality and insolence, which had been left unpunished by the cowardice or impotence of his several victims, and which the present was a good opportunity to redress. Then calling his witnesses (none of whom, excepting the goldsmith, are mentioned in our text, whence it may be inferred there is a large omission of matter) he intended to relate the rest of Midias’ injuries towards himself personally:

as these details however would naturally lead the jury to suppose that the quarrel at the Dionysia was of a private character and between two old and personal enemies, and as Midias would doubtless take advantage of such an opening, the orator attempts to clear the perception of the court, and contends that, though the outrage was committed from private motives, it was nevertheless a public offence. He therefore reminds them, that the punishment of an offender was not designed to gratify his victim, but to preserve the laws under which punishment was inflicted : that in outraging a choregus, the state, whereof he was officer, was equally insulted. Furthermore, that an assault committed in anger was far more justifiable than one committed in cold-blooded arrogance ; that Midias was guilty of the latter ; and that such an exhibition of insolence was properly considered an offence against the state, as being subversive of society at large ; whence actions for "*Tρόπις*" were ordained to be of a public nature. To confirm this, he reads the stringent law, which mentions death as a suitable penalty for such offenders. The arrogance which does not shrink from sacrilege itself, must needs be of the most heinous order. That choirs and crowns are especially sacred objects, is attested by the oracles themselves ; so that the idea of their being merely for human gratification is groundless, or at least untenable. Moreover, the slightest act of private violence, even against religious offenders, was suppressed in most men by religious motives : and with their forbearance the wanton insolence of Midias forms a glaring contrast. Having so explained that the present outrage arose from the arrogance and insolence of his assailant, he proceeds to urge that this is the general character of the man, and so introduces the beginning of the whole quarrel. Demosthenes had brought a private action against Midias, and one Strato, a man of no legal experience or shrewdness, was chosen arbiter : Strato gave it against Midias by default, but was guilty of some technical informality, and thereby, (at Midias' revengeful

instigations) became legally disfranchised. The unhappy Strato is brought into court, that the sight of his sorrows may harden the hearts of the jury, in case Midias throws himself on their compassion. From this the orator passes to the rest of what he has suffered, at the hands of this pertinacious enemy, who has tried to prevent this trial by ruining Demosthenes under various charges of murder, desertion, and otherwise, reckless even of implicating others in his fall : at this point the law against bribery is artfully inserted, that the jurors may remember to what penalties they lay themselves open, in case they listen to the voice of corruption : they are reminded that wealth is the strong bulwark on which the arrogance of the accused has relied throughout ; and that the wealthy have far greater facilities for evading legal retribution than their poorer brethren aspire to. This latter point especially is dwelt on at great length and with much eloquence. Having thus completed the history of his own injuries, he proceeds at last to relate what other people have suffered in the same quarter, proving that not individuals only are concerned in many of the affairs, but corporate bodies and the general public likewise : he instances particular cases where Midias has done injury of this comprehensive kind, and insinuates more even than he specifies. Against such a villain it is impossible to make an adequate resistance, except the whole state combine and inflict on him the fullest penalty of the law. Thus far we have the vindication of the form of action employed, viz. : an impeachment for High Treason. It was now important to stimulate the jury to suitable severity. Personal or ancestral glory, they are reminded had never saved an insolent and outrageous offender. The brilliant reign and services of Alcibiades are contrasted with the low extraction, and hypocritical patriotism of Midias : he has been rewarded far too highly for all his contemptible undertakings, and has disgracefully abused all his official positions. After intimating that no punishment short of death or confiscation would be a fitting sentence, he quotes instances of

severe penalties inflicted for sacrilege: and that no inclination to clemency may be left to the jurors, he insists that such clemency is absolute injustice, and refutes all the arguments for the defence, by anticipation, maintaining his point that Midias is a real enemy to the people, however he may disguise the fact; that he is a worthless wretch, who would cause them all hereafter to repent of the mercy they had shewn him. What advocates and intercessors may appear for the accused, he stigmatizes as personal enemies to the prosecutor, or else as wealthy aristocrats who share in the same spirit of arrogance; by rejecting their bribes, the jury will be acting in their own interests no less than in the prosecutor's. After the public condemnation pronounced at the hearing of the plaint, during the sojourn of so many foreigners at Athens, an acquittal now would disgrace the court. Finally, the laws alone are the guarantees of safety, and the laws themselves can only be preserved by the condign punishment of offenders.

The general brilliancy of the speech, the knowledge of human nature it displays, the moving and persuasive eloquence that pervades it, the reader will himself discover. It has been argued that the speech was hastily written and left unpolished; though Demosthenes himself admits the contrary. (§ 52. a). There are doubtless sundry repetitions; but where an advocate requires both to convince and to persuade, such circumstance is to be quite expected. For example, allusion is twice made to the treatment of the lower classes by the wealthy few. (§ 50. c. and § 52. b.) Strato's case is twice introduced, first to prevent the jury from attending to the supplications of Midias (as before stated), secondly, to recall the actual details of Strato's ill-usage to their minds: as regards the simile of an *épavos* in reference to human life, the orator may have found it applicable to two different passages and written it down in both, intending to make up his mind hereafter at which of the two points he should insert it when actually delivering his oration. If we suspect the loss of some depositions after the gold-

smith's evidence, if the memoranda of Midias' misdemeanours do not verbally appear, we need only conclude that these documents by some accident were not preserved: it is no convincing argument of hasty writing on the orator's part.

Boeckh contends with great ingenuity that the speech, although never spoken, was composed before Demosthenes accepted the compromise from Midias and withdrew his action. He fixes the date as the 4th year of the 106th Olympiad, b.c. 353, though Taylor and Wolf maintain that there are allusions to events of later occurrence. Of this we shall see more in the course of the oration itself.

ERRATA.

- Page 21. Note, *τίμημα ἐπάγειν*, for *ἀτίμητος* read *τιμητός*.
- „ 25. Line 15, for *χάρ*, read *γάρ*.
- „ 40. Note, *φιλουεικῶν*, for 17. c. read § 17. e.
- „ 41. „ *εἰδε*, for *σύχ*, read *σύχ*,
- „ 50. „ *φιλάνθρωπον*, for *φιλανθρωπευόμενος* read *φιλανθρωπευόμενος*.
- „ 52. „ *προωφείλετο*, for *μεῖζονα*, read *μεῖζονα*.
- „ 55. Line 10, for *εἰλον*, read *εἴλον*.
- „ 56. „ 4, for *απήντα*, read *ἀπήντα*.
- „ 56. „ 5, for *κατεδήψησεν* read *κατεδίψησεν*.
- „ 60. „ 7, for *τὴν* read *τὴν*.
- „ 60. Note, *καὶ τὴν μὲν*, for *παρεσκεύ*, read *κατεσκεύ*.
- „ 64. „ *διὰ δυνήσουται*, for *σὺ*, read *οὐ*.
- „ 73. „ *δὲ υποστάς*, for *πολμήσας*, read *τολμήσας*.
- „ 76. Line 6, 7, for *ακαθαρίας*, read *ἀκαθαρσίας*.
- „ 77. „ 1, for *λέγειν*, read *λέγειν*
- „ 79. „ 12, for *καταστήσητε* read *καταστήσητε*.
- „ 79. „ 14, for *ἐγκαλέση*, read *ἐγκαλέση*.
- „ 85. Note, *ῶν ἐπελαμβ*, for *πεντηκοστὴ*, read *πεντηκοστὴ*.
- „ 88. „ *ἐπινευόντων*, for *ἐνδεικύμενοι*, read *ἐνδεικύμενοι*.
- „ 88. „ *ῳφελεῖσθαι*, for *δέινδε*, read *δεινδε*.

CORRIGENDA ET ADDENDA.

Page 7. Note, *καὶ κατηγ*. Instead of the words "whenever any one", read "now that a magistrate": i. e. according to Meier, "now that I have at last obtained a hearing", implying that a certain partiality had been exercised in favour of Midias, which prevented the case from coming on at an earlier period.

- „ 14. „ *ἀπεδάκατε*. Between the words "to belong to" and "the original" insert "the losing party, to wit (*καὶ*)."
- „ 22. „ *φεύγοντος*. Instead of "to disparage", read "in evading."
- „ 32. „ *τὴν γάρ πόλιν*. Instead of "took to assaulting", read "ventured on acts of violence."
- „ 69. „ *διὰ τὸ*; Between *φεύγω* and *τὸν* insert *προσκυνεῖν*.

ΛΙΒΑΝΙΟΥ

ΤΠΟΘΕΣΙΣ ΤΟΥ ΚΑΤΑ ΜΕΙΔΙΟΥ ΛΟΓΟΤ

ΠΕΡΙ ΤΟΥ ΚΟΝΔΥΛΟΥ.

Εορτὴν ἦγον οἱ Ἀθηναῖοι Διονύσῳ, ἣν ἐκάλουν ἀπὸ τοῦ θεοῦ Διονύσια· δὲ ταύτη τραγικοὶ καὶ κωμικοὶ καὶ αὐλητῶν χοροὶ διηγευόντο. καθίστασαι δὲ τοὺς χοροὺς αἱ φυλαὶ, δέκα τυγχάνουσαι· χορηγὸς δὲ ἦν ἑκάστης φυλῆς, δὲ τὰ ἀναλόματα παρέχων τὰ περὶ τὸν χορόν. ὁ τοίνυν Δημοσθένης τῆς ἑαυτοῦ φυλῆς, τῆς Πανδιονίδος, ἔθελοντής ὑπέστη χορηγός. ἐχθρῷ δὲ κεχρημένος τῷ Μειδίᾳ, τῶν πλουσίων ἐνι, φησὶ μὲν καὶ ἄλλα παρὰ τὴν χορηγίαν αὐτοῦ πεπονθέναι κακῶς, τὸ δὲ τελευταῖον ἐπὶ τῆς δρυχῆστρας κονδύλους ἐλαβεν ἐναντίον πάντων τῶν θεατῶν. ἐπὶ τούτῳ κατηγόρησεν ἐν τῷ δήμῳ τοῦ Μειδίου, ὡς ἡσεβηκότος εἰς τὴν ἑορτὴν καὶ τὸν Διόνυσον. ἐκαλεῖτο δὲ ἡ τοιαῦτη κατηγορία, προβολή. ὁ μὲν οὖν δῆμος κατέγυμνε τοῦ Μειδίου τὴν ἀσέβειαν. ἀγωνίζονται δὲ μὲν ἐν δικαστηρίῳ περὶ τῆς τοῦ δήμου καταχειροτονίας. ἔδει γάρ, καταγύνοντος τοῦ δήμου, δικαστήριον κρίναι δεύτερον. ἔστιν οὖν ὁ ἀγών περὶ ὑποτιμήσεως: οὐ γάρ περὶ τοῦ μηδὲν ἀδικεῖν ὁ Μειδίας ἀγωνίζεται, ἀλλὰ περὶ τοῦ τιμήματος, πότερον ὕβρεως ἢ ἀσέβείας ὀφείλει δίκην. ὀρικός οὖν ὁ λόγος τῇ στάσει, τοῦ μὲν Μειδίου λέγοντος, ὅμινον εἶναι τὸ πραχθὲν, ἐπειδὴ τετύπτηκεν ἀνδρὰ ἐλεύθερον· τοῦ δὲ Δημοσθένους, ἀσέβειαν, ἐπειδὴ χορηγὸς ὁ τετυπτημένος, καὶ ἐν Διονυσίοις, καὶ ἐν τῷ θεάτρῳ. διὰ γάρ τούτων καὶ ἡσεβηκέναι τὸν Μειδίαν φησίν· ὡς εἴναι διπλοῦν ὅρον κατὰ σύλληψιν, ὅταν μὴ ἐκβάλλοντες τὸ ὑπὸ τῶν ἀντιδίκων εἰσαγόμενον ὄνομα, καὶ ἔτερον αὐτῷ προστιθῶμεν. ὥσπερ ἐνταῦθα ὁ Δημοσθένης, τοῦ Μειδίου λέγοντος ὕβρικέναι, οὐκ ἐκβάλλει μὲν οὐδὲ τὴν ὕβριν, προστίθησι δὲ αὐτῇ καὶ τὴν ἀσέβειαν.

ΑΛΛΗ ΤΠΟΘΕΣΙΣ.

Διάφοροι παρὰ Ἀθηναίοις ἦγοντο ἑορταὶ, ἐν αἷς ἦν τὰ Παναθήναια, ἀπέρ ἦν διπλα, μικρά τε καὶ μεγάλα· καὶ τὰ μὲν μεγάλα κατὰ πενταετηρίδα ἐκτελεῖτο, τὰ δὲ μικρά κατὰ τριετηρίδα. ἐν μὲν οὖν τοῖς μεγάλοις γυμνάσιά τινα ἐγίνοντο, καὶ προύβαλλετο ἀφ' ἑκάστης φυλῆς εἰς γυμνασίαρχος

λαμβάνων χρήματα εἰς τὸ γυμνάζειν τοὺς ἐπιτελέσσοντας τὴν ἑορτὴν, καὶ διδόναι τὰς τούτων δαπάνας τοῖς τῆς ἑαυτοῦ φυλῆς. "Ηγετο δὲ παρ' αὐτοῖς 2 καὶ τὰ Διονύσια, καὶ ταῦτα διπλᾶ, μικρά τε καὶ μεγάλα· καὶ τὰ μὲν μικρά ἡγετο κατ' ἔτος, τὰ δὲ μεγάλα διὰ τριετηρίδος, ἐν τοῖς ληνοῖς, ἐν οἷς προύβάλλετο χορηγὸς ἀφ' ἐκάστης φυλῆς πρὸς τὸ τρέφειν χοροὺς παιδῶν τε καὶ ἄνδρων. ἀλάμβανε δὲ εἰς τοῦτο χρήματα. ἐπιστάσης δὲ τῆς ἑορτῆς ἡγωνίζοντο πρὸς ἀλλήλους οἱ χορηγοὶ καὶ ἡρίζον, ὕμνους εἰς τὸν Διόνυσον ἄδοντες. καὶ τῷ νικῶντι τρίπους τὸ ἄθλον ἦν, ἐπειδὴ τὸν αὐτὸν Ἡλιον καὶ Ἀπόλλωνα καὶ Διόνυσον φόντο. πανομένης δὲ τῆς ἑορτῆς ἐν τῷ πρώτῳ 3 μηνὶ προύβαλλοντο οἱ χορηγοὶ τῆς μελλούσης ἑορτῆς. Ἐν τοίνυν τῷ παρὸντι καιρῷ προεβλήθησαν οἱ χορηγοὶ ἐκάστης φυλῆς. ἐσπάνιζε δὲ ἡ Πανδιονίς, ἡ τοῦ Δημοσθένους φυλὴ, χορηγοῦ, καὶ ἡμέλησε τὸ πρῶτον ἔτος, τὸ δεύτερον, τὸ τρίτον. ἔθος δὲ ἦν πρὸ μηνὸς τῆς ἑορτῆς τὸν ἄρχοντα συνάγειν τοὺς χορηγοὺς ἐκάστης φυλῆς εἰς τὸ κληροῦσθαι περὶ τῶν αὐλητῶν. καὶ ἀλθόντων τῶν χορηγῶν ἐκάστης φυλῆς πλὴν τοῦ τῆς Πανδιονίδος, ἰδὼν δὲ Δημοσθένης τὴν ἑαυτοῦ φυλὴν ἀτιμαζομένην παρὸτε πάντων τῷ μὴ κεκτῆσθαι χορηγὸν, αὐτεπάγγελτον καὶ αὐτοχειροτόνητον ἑαυτὸν χορηγὸν τῇ 4 φυλῇ καθίστησι. Κάπτενθεν ἐπηγεῖτο παρὰ πάντων· καὶ δὴ κληρουμένου αὐτοῦ περὶ τῶν αὐλητῶν συνέπραξεν αὐτῷ ἡ τύχη τῇ προθυμίᾳ· καὶ ἔλαχεν αὐτῷ δὲ κάλλιστος τῶν αὐλητῶν δὲ Τηλεφάνης. θέλων οὖν δὲ Δημοσθένης κοσμῆσαι τὸν αὐτοῦ χορὸν πλέον τῶν ἀλλων, ἐποίησεν αὐτὸν φορέσαι 5 χρυσοῦς στεφάνους. Μειδίας δὲ τῶν πολιτευομένων τις ὁν σφόδρα πλούσιος καὶ πολλὰ δυνάμενος. ἔχθρος τῷ Δημοσθένει γεγονὼς διὰ τὰς αἰτίας ἀς ἐρεῖ μετά μικρὸν ἐν τῷ λόγῳ, πολλάκις καὶ ἀλλα παρηνώχει καὶ ἐπηρέαζε, καὶ δὴ καὶ, ὡς δὲ Δημοσθένης λέγει, ὅτι διμυσύντων τῶν κριτῶν τῷ καλῶς ἀστατι δοῦναι τὴν νίκην, νύττων αὐτὸν δὲ Μειδίας ἐλέγει, πλὴν 6 Δημοσθένεος. ὅδεν δὲ Δημοσθένης ἔβρα ἐλέγχων αὐτὸν. καὶ τελευτῶν εἰς τοιαύτην ἥλθε μανίαν δὲ Μειδίας ὥστε ἐν τῷ θεάτρῳ κόνδυλον αὐτῷ παρασχεῖν καὶ τὴν ἱερὰν περιρρήξαι ἐσθῆτα. καὶ ἰδὼν δὲ δῆμος ἐπεσύριτεν· δὲ παρὰ τοῖς παλαιοῖς ἐπὶ κακοῦ ἐλαμβάνετο. ἀπελθὼν δὲ δὲ Δημοσθένης ἐσκέφατο τὸν παρόντα λόγου, κατηγορῶν αὐτοῦ δημοσίων δικημάτων. ἐν φῷ καὶ διαβάλλει τὸν Μειδίαν ὡς κλέψαντα ἀπὸ τῶν χρυσῶν στεφάνων παρὰ τοῦ χρυσοχόου.

7 "Ἄγει τοίνυν αὐτὸν ἐπὶ τὴν κρίσιν δὲ ῥήτωρ, καταφορᾷ πλείστη καὶ τόπῳ σφοδρῷ προσχρησάμενος. ἡ γάρ τοῦ Μειδίου ποιότης καὶ ἡ τῶν πραγμάτων προτέτεια τῇ καταδρομῇ συμμαχεῖ· ἡ δὲ στάσις ὀρική, ζητούντων 8 ἡμῶν ἴδιων διοματος τῷ ἐγκλήματι. δὲ μὲν γάρ Μειδίας ἴδιωτικὸν, δὲ δὲ ῥήτωρ δημόσιον εἶναι κατασκευάζει. "Ορος γάρ ἐστιν, οὐν τὸ μὲν πέπρακται τὸ δὲ λείπει πρὸς τὸ τέλεον τοῦ διόματος τοῦ ἐπιτεθησομένου τῷ πράγματι. ὡς ἐπὶ τοῦ τὸ κενοτάφιον ὀρέξαντος καὶ κρινομένου τυμβωρυχίας. ἵνταῦθα γάρ

πέπρακται μὲν τὸ δρῦξαι, λείπει δὲ τὸ τάφον δρῦξαι λέγει γάρ ὁ φεύγων, ὡρῦξα μὲν, οὐ τάφον δέ· οὐ γάρ εὑρον νεκρόν. δὲ δὲ διώκων ἀντιφέρει, ὅτι τὸ διορύξαι κενοτάφιον τυμβωρυχίαν καλῶ. οὐ γάρ αὐτὸς ἔδειτος ὅτι κενοτάφιόν ἐστιν· ἀλλ' ὡς τάφον δρύττου, ἐπεὶ κενοτάφιον εὑρηται, ἀξιοῖς μὴ δοῦναι δίκην; Οὕτω κάνταῦθα πέπρακται μὲν τὸ τύφαι τὸν Δημοσθένη, 9 λείπει δὲ τὸ καλέσαι τὸν αὐτοχειροτόνητον, χορηγόν. δὲ γάρ Δημοσθένης λέγει ὅτι χορηγὸν ἔτυψας, δὲ δὲ Μειδίας ὅτι χορηγὸν ἀπλῶς οὐκ ἔτυψα, αὐτοχειροτόνητος γάρ ήσθα, ἀλλ' ἴδιωτην· τοῦτο δὲ οὐκ ἐστι δημόσιον ἀδίκημα. Διπλοῦς δὲ ὁ ὥρος, εἰδοῦς τοῦ κατὰ σύλληψιν. κατὰ σύλληψιν δέ 10 ἐστιν, ὅταν ὁ διώκων τὴν αὐτοῦ δικαιολογίαν καὶ τὴν τοῦ φεύγοντος εἰς ἐν συνάγη. ἔνθα γάρ οὐ τὸ μὲν ἐκβάλλει τις, τὸ δὲ δέχεται, ἀλλ' ἀμφότερα συγκροτεῖ καὶ συλλαμβάνει, τοῦθ' ὑπάγομεν τῷ εἰδει. φαίνεται οὖν ὁ ρήτωρ ἐν πολλοῖς τοῦτο ποιῶν μέρεσι, καὶ φάσκων, ἢμα αὐτῷ καὶ τῇ πόλιν ὑβρίσθαι. Κεφάλαια δὲ τὰ τῇ τάξει προσήκοντά ἐστι τῷ λόγῳ· τὰ δὲ 11 προσίμια καταφορικά, ὑπερβολὴν ἔχοντα πολλήν, καὶ τῶν περιστατικῶν αὔξησιν. τὸ γάρ πρὸς ἄπαντας, καὶ οὐ πρὸς ἐμὲ μόνον, καὶ τὸ δεῖ, τὴν μελέτην τῆς ἀτοπίας, καὶ οὐ πρὸς ἄπαξ ἐκ τύχης ἡμαρτηκότα (αὐτὸν) δείκνυσι. Κεφάλαια δὲ τοῦ λόγου ταῦτα, ὥρος, ἀνθορισμὸς, γνωμὴ νομοθέτου, 12 συλλογισμὸς, πηλικότης, πρός τι, καὶ μία τῶν ἀντιθετικῶν. μεθ' θὺν ἐμπίκτει τὸ μεταληπτικὸν καὶ ἀντιληπτικὸν. Ἐνταῦθα διὰ τεσσάρων ὥρων 13 ὁ ρήτωρ ἐμπλέκει τὴν κατηγορίαν, δεικνύων ὅτι δημοσίᾳ Μειδίας ἡδίκησεν. ἐστι δὲ ὁ πρῶτος ὥρος οὗτος, ὅτι οἱ ἐν ἕօρτῃ ἀδικοῦντες δημόσιον ἀδίκημα ποιοῦσι· δεύτερος ὥρος, καὶ μάλιστα οἱ χορηγοὶν ἀδικοῦντες. τρίτος ὥρος, ὅτι πᾶσα ὑβρίς δημόσιον ἐστιν ἀδίκημα. παραλογίζεται δὲ ἐνταῦθα ἐκ τῆς δημω-
νυμίας τῆς ὑβρεως. λέγεται γάρ ὑβρίς ἡ δὲ αἰσχρουργίας, καὶ ἡ διὰ λόγων, καὶ ἡ διὰ πληγῶν. δημόσιον δὲ ἀδίκημα ἡγούντο τὴν αἰσχρουργίαν. τῇ οὖν δημωνυμίᾳ παρελογίσατο. τέταρτος ὥρος, ὅτι ὁ πάντας δεῖ ὑβρίζων δημοσίᾳ ἀδικεῖ. εἰ γάρ τὸ δημόσιον ἐκ πάντων συνισταται, ἄρα δημόσιον τάδεκίμα. Τίθησι δὲ σπερματικῶς ἐν τῷ προοιμίῳ τὸν τέτταρας ὥρους. ἐκ τούτων 14 εἰσιν δὲ τοῖς ἀγῶσι τρεῖς. τὸν δὲ τεταρτον ὥρον τίθησιν ἐν τῇ παρεκβάσει· καὶ δικαίως. λέγουν γάρ διτὶς ὁ πάντας ὑβρίζων δημοσίᾳ ἀδικεῖ, παρεξέρχεται λέγουν τὸν πρότερον αὐτοῦ βίου. Ἐχει δὲ ὁ παρὼν λόγος δύο προσίμια, τὸ 15 πρῶτον ἐκ διαβολῆς εἰλημένον τοῦ ἐναντίου, καὶ ἐκ συστάσεως τοῦ οἰκείου προσώπου, καὶ ἐκ προσοχῆς. ἐστι δὲ ἡ πρότασις διμερής. καὶ τὸ μὲν πρῶτον μέρος ἀκατάσκευον· τὸ δὲ δεύτερον καὶ αὐτὸ διμερὲν καὶ κατα-
κενάζει τούτων ἐκάτερα· εἶτα ἐπιφέρει τὸ συμπέρασμα, ἐν φῷ ἐστὶν ἡ προ-
σοχή. Ὁρος κατὰ σύλληψιν. λέγεται δὲ οὕτως ὅταν τοῦ φεύγοντος 16 ἀντονομάζοντος, ὁ διώκων καὶ τούτῳ κάκείνῳ ὑπεύθυνον αὐτὸν εἶναι λέγη τῷ δινόματι. Ὅστε διπλοῦς ἐστιν, ἐπεὶ δύο περιέχει ἐγκλήματα. παράδειγμα, ὁ στρατηγὸς ὁ βιασάμενος τὴν παρακατατεθεῖσαν κόρην ὑπὸ τοῦ πρεσβευ-

τοῦ, καὶ δημοσίων ἀδικημάτων κρινόμενος, καὶ ἀποκρινόμενος μὴ δημοσίᾳ
ἡδικηκέναι, ἀλλὰ βιάσασθαι, ὃ δὲ πρεσβευτής ἀμφοτέροις αὐτὸν φάσκων
ὑπεύθυνον εἶναι. Τὸ προοίμιον ἀπὸ τοῦ ἀντιδίκου. ὃ δὲ λόγος δι ἐνδος εἴδους
17 προάγεται τοῦ δικαιικοῦ. τούτου γάρ καὶ τὸ τέλος δίκαιον, καὶ ἡ κατα-
σκευὴ διὰ τοῦ δικαίου.

ΔΗΜΟΣΘΕΝΟΥΣ

Ο ΚΑΤΑ ΜΕΙΔΙΟΥ ΛΟΓΟΣ

ΠΕΡΙ ΚΟΝΑΤΛΟΤ.

Pag.

Rsk.

514 Τὴν μὲν ἀσέλγειαν, ὡς ἄνδρες δικασταί, καὶ τὴν ὑβριν, ἥ 1. a.
πρὸς ἅπαντας ἀεὶ χρήγται Μειδίας, οὐδένα οὔθ' ὑμῶν, οὔτε
τῶν ἄλλων πολιτῶν ἀγνοεῖν οἴμαι. ἐγὼ δ', ὅπερ ἀν καὶ
ὑμῶν ἔκαστος ὑβρισθεὶς προείλετο πρᾶξαί, τοῦτο καὶ
αὐτὸς ἐποίησα, καὶ προύβαλόμην ἀδικεῖν τουτονὶ περὶ

1. a. *τὴν μὲν ἀσέλγειαν.* “The brutality and the violence, gentlemen of the jury, which Midias always exhibits towards everybody, I imagine that no one, either of yourselves or the rest of the citizens, is unacquainted with. But I myself took that course which every one of you, had he been insulted, would have determined on taking, and I laid my plaint that the defendant was guilty of offence against the Festival, as I had not only been beaten by him at the Dionysia, but also suffered much other outrageous treatment throughout the whole of my Choregia.”

προείλετο *ἀν.* “Would *have* determined;” the ordinary use of *ἀν* in a conditional apodosis with Aor. Indic. *ὑβρισθεὶς* supplies the protasis = *εἰ* *ὑβρισθην.*

καὶ ὑμῶν....καὶ αὐτὸς. The first *καὶ* is superfluous and cannot be preserved in translation, though the redundancy is elegant in the original. The subsequent *καὶ* before *προύβαλόμην* takes the place of an explanatory γάρ.

προύβαλόμην. A Probole (“plaint”) was a preliminary step to a public impeachment. It could be laid against a citizen for neglect of magisterial duty, for sycophancy, for violation of order at a festival, or generally for any shew of ill-feeling towards public ordinances. The charge was first made by the prosecutor to the Prytanees, then reported by the Prytanees to an Ecclesia in the Theatre of Dionysus. Plaintiff and defendant having been heard, the votes of the people were taken by show of hands, *καταχειροτονεῖν* being to vote in favour of the prosecution, *άκταχειροτονεῖν* to vote against it. If the former prevailed, the case was carried into the court Heliaea.

- τὴν ἑορτὴν, οὐ μόνον πληγὰς ὑπ' αὐτοῦ λαβὼν τοῖς Διονυσίοις, ἀλλὰ καὶ ἄλλα πολλὰ καὶ βίαια παθὼν
 b. παρὰ πᾶσαν τὴν χορηγίαν. ἐπειδὴ δὲ, καλῶς καὶ τὰ δίκαια ποιῶν, ὁ δῆμος ἅπας οὕτως ὠργίσθη καὶ παρωξύνθη, καὶ σφόδρα ἐσπούδασεν ἐφ' οἷς ἡδικημένῳ μοι συνήδει, ὥστε, πάντα ποιοῦντος τούτου καὶ τινων ἄλλων 515 ὑπὲρ αὐτοῦ, οὐκ ἐπεισθῇ, οὐδὲ ἀπέβλεψεν εἰς τὰς οὔσλας τὰς τούτων, οὐδὲ τὰς ὑποσχέσεις, ἀλλὰ μιᾶς.
 c. γνώμῃ κατεχειροτόνησεν αὐτοῦ· πολλοί μοι προσιόντες, ὡς ἄνδρες δικασταὶ, καὶ τῶν ἐν τῷ δικαστηρίῳ νῦν δυτῶν ὑμῶν, καὶ τῶν ἄλλων πολιτῶν, ἤξειν καὶ παρε-

ὑπ' αὐτοῦ. As πλήγ. λαμβ. is equivalent to πλάγτεοθαι the preposition ὑπὸ after λαμβάνειν is substituted for the more natural παρά. So in the speech against Apatur. 896. πληγῶν ὡς ἀλαβεῖν ὑπὸ τούτου.

Διονυσίοις. The Great Dionysia (according to Buttmann) are here intended. There were four Attic Dionysia: (1) κατ' ἄγρον, or μικρά, in the month Poseideon (December); (2) λήναια, in Gamelion (January); (3) Ἀνθεστήρια, in Anthesterion (February); (4) ἀν δοταὶ, or μεγάλα, in Elaphebolion (March). The general features of all the four were a public festival, religious solemnities, and scenic performances.

παρὰ “throughout,” used of duration of time. So παρὰ πάντα τὸν βίον § 50. b. § 27. d. The actions spoken of are “parallel” in point of time to the whole period: whence the propriety of using this preposition.

χορηγίαν. Those dramatic authors whom the Archon selected, out of a number of applicants, to compete in the games, had each to be supplied with a chorus at the expense of a private citizen. Every tribe appointed its own nominee to fulfil this office, and he received the name of Choregus. His duty was to engage men and boys capable of taking part in the performance, to maintain them while in training, and secure the services of a *χοροδιάσκαλος* to instruct them: generally to bear the principal expense of bringing the Drama on the stage. The office was one of the five regular public burdens (*θυκύκλιοι λειτουργαὶ*) imposed on the wealthier citizens, the other four being *γυμνασιαρχία, ἴστλασις, λαμπαδαρχία, and ἀρχιθεορία.* See Kennedy's *Demosthenes*, on Burdensome Offices.

b. “But when the whole of the commons,” (assembled at that time in the Ecclesia,) “with great propriety and justice, were so indignant and exasperated, and took up in such serious earnest (ἐσπούδασεν) a case where they felt I was injured, that, in spite of every effort made by the defendant and others on his behalf, they (δῆμος) were not influenced, and paid no regard to the wealth, or even the promises” (i. e. bribes proffered) “of these individuals, but unanimously voted against him (Midias); (c.) then” (the apodosis begins at this point) “many both of you who are now present in the court, and of the other citizens, demanded and besought me to follow up

κελεύοντο ἐπεξελθεῖν, καὶ παραδοῦναι τοῦτον εἰς ὑμᾶς· ὡς μὲν ἐμοὶ δοκεῖ δι' ἀμφότερα, ὡς ἄνδρες Ἀθηναῖοι, νὴ τοὺς θεοὺς, καὶ δεινὰ πεπονθέναι νομίζοντες ἐμὲ, καὶ δίκην ἄμα βουλόμενοι λαβεῖν, ὡς ἐπὶ τῶν ἄλλων ἐτεθέαντο θρασὺν δῆτα καὶ βδελυρὸν, καὶ οὐδὲ καθεκτὸν ἔτι. Οὕτω δὲ τούτων ἔχοντων, δσα μὲν οὖν παρ'^{2. a.} ἐμοῦ προσήκε φυλαχθῆναι, πάντα δικαίως ὑμῖν τετήρηται, καὶ κατηγορήσων, ἐπειδή τις εἰσάγει, πάρειμι, ὡς ὄρατε, πολλὰ μὲν, ὡς ἄνδρες Ἀθηναῖοι, χρήματ' ἔξονται λαβεῖν, ὥστε μὴ κατηγορεῖν, οὐ λαθὼν, πολλὰς δὲ

(the prosecution) and deliver him into your hands." ἐπὶ is constructed with σπουδάζειν = to be zealous about: οἴτε, by the common figure of attraction, for τούτων δ, which δ would be taken as an accus. of respect after ἡδικημάντι. By ὑμᾶς is meant the court Heliaen, for whose judgment he was to deliver up Midias. See § 1. a. note on προύβαλόμην.

δι' ἀμφότερα. "For both reasons, first (*καὶ*) because they thought I had been shamefully used, secondly (*καὶ*) because they wished, at the same time, to exact retribution for the other instances, in which they had seen the defendant to be audacious and outrageous, and past all further (*ἔτι*) control." ἔν depends on δίκην, and stands by attraction for τούτων ἐν οἴτε.

2. a. δσα μὲν οὖν. This μὲν answers to [δ] δὲ [ἐν υμῖν] at the beginning of δ. μὲν οὖν in the Drama generally has the force of "nay rather," "nay more;" and the two particles must then be taken in close connection: Eurip. *Hipp.* 1009 is a good instance; and in prose the same force sometimes obtains, as Plato *Gorg.* 466. But usually in prose both μὲν and οὖν have their separate and ordinary meaning, as here. "Now, as this is the case, whatever precautions it was my duty to take you will find (ὑμῖν) have been all duly observed." ὑμῖν is that ethio dative of the pronoun, so common in Greek, and so difficult to render adequately: Madvig's *Gr. Synt.* § 38. f. τηρεῖν in Dem. has often the same sense as φυλάττειν. *De Coron.* 317. φυλάττειν καὶ τηρεῖν ὅπως μή κ. τ. λ.

καὶ κατηγ. "And I am present to make my accusation, as you see, whenever any one introduces the suit." The presiding magistrate, in this case the Archon, was said to 'introduce the case into court,' because it could only be opened by his sanction. Athena does this in the *Eumen.* of Aesch. 582.

πολλὰ μὲν. For simplicity's sake, it is better to paraphrase this rather than translate it literally: "And although, gentlemen of Athens, I might have received a large sum of money on condition of not accusing (Midias), I did not accept it; and I withheld many entreaties, and many (proffered) favours, aye and threats to boot." ἔξδν, *quum licaret*, an accus. absolute, so frequent with the neuter participle: thus δῖον, προσῆκον, &c. Madv. § 182. οἵστε is here in the rather rare sense "on condition of:" so in *Philip.* II.68, ἔξδν ἀρχεῖν Ἑλλήνων οἵστε ὑπακούειν βασιλεῖ.

- b. δεήσεις καὶ χάριτας, καὶ νὴ Δί' ἀπειλὰς ὑπομείνας. ἂ δὲ
ἐν ὑμῖν μετὰ ταῦτα ἔστιν ὑπόλοιπα, δσῳ γὰρ πλείοσιν
οὐτος ἡνώχληκε καὶ παρήγγελκεν· ἔώρων γὰρ αὐτὸν ἄρτι
πρὸ τῶν δικαιοστηρίων οἴλα ἐποιεῖ τοσούτῳ μᾶλλον ἐλπίζω
c. τὸ δίκαιον ἔξειν. οὐ γὰρ ἀν καταγνοῦσην ὑμῶν οὐδενὸς,
οὔθ' ὡς, περὶ ὧν πρὸς ἐμὲ ἔσπουδάσατε αὐτοὶ πρότεροι,
τούτων ἀμελήσετε, οὔθ' ὡς, ἵνα Μειδίας ἀδεῶς τὸ λοιπὸν
ὑβρίζῃ, ψηφιεῖται τις ὑμῶν, δμωμοκὼς, ἄλλο τι πλὴν ὅ
3. a. τι ἀν ἤγγιται δίκαιον. Εἰ μὲν οὖν, ὃ ἄνδρες Ἀθηναῖοι,
παρανόμων, ἡ παραπρεσβείας, ἡ τινος ἄλλης τοιαύτης
αἵτιας ἥμελλον αὐτοῦ κατηγορεῖν, οὐδὲν ἀν ὑμῶν ἡξίουν

b. ἂ δὲ ἐν ὑμῖν. The second member of the sentence now begins: his meaning is, I have played my just part; as for what remains to be done by you, I expect you will convict Midias: "But as to what rests in your hands [to accomplish, *ἐν ὑμῖν*] after these [efforts on my part, *ταῦτα*], the more jurors he has solicited and canvassed, i. e. in order to procure his acquittal] (for I saw him just now in front of the law courts, what he was after), the greater my hopes of obtaining justice." γὰρ after ὅτῳ cannot be preserved in translation, being purely a Greek idiom: a superfluous ὅτι is often thus inserted, as in Demosth. *Epitaph.* 1396, ὅ δὲ ἀπαστ γεγένηται φανερόν, ὅτι ἡ Ἑλλὰς διεσάζετο = "but, as is manifest to all men, Greece was saved." The same ὅτι is very common after ὅ δὲ πάντων δεινότατον, or ὅ δὲ μέγιστον τεκμηρίων. In this passage some of the best editions omit γὰρ, and so simplify the construction: Spalding's conjecture, to omit μετὰ and place a full stop at ὑπόλοιπα, is hardly tenable.

ἐνοχλεῖν is quite the technical word for troubling the jurors with solicitations and bribes, in order to escape a sentence, and *παραγγέλλειν* is coupled with it likewise in Dem. *Procem.* 1461, l. 3, in the same sense as here: this is a reason for preferring *παρήγγελ*. to *περιήγγελ*. the various reading. *παρήγγειλε*, another various reading, is not desirable, as it would require us to couple by καὶ an Aorist and a Perfect. Of the venal and partial nature of Athenian jurors we shall see hereafter.

c. καταγνοίνυ. "I could not think it of you." So καταγνωσθεὶς πρήστειν, Herod. VI. 2. Cf. Plat. *Meno.* 76, c., &c.

ἵνα. Bitterly ironical: "or that any one of you, on oath, will vote contrary to whatever he deems to be just, in order forsooth that Midias for the future may commit outrage without fear." This would be the result of their acquitting him; Demosthenes ironically suggests, it would be their object.

3. a. παρανόμων. An action against a citizen for proposing a law contrary to some existing law of the state. See Wolf's *Prol. ad Lept.* p. 130 sq. *De Coronā*, p. 243. παραπρεσβ. "misconduct of embassy," *De F. L. passim*.

ἡξίουν. As this word occurs so frequently it may be well to trace its meaning. The first sense is, "to think right," so in § 14. d. 24. b.: hence it

516 δεῖσθαι, νομίζων τῷ μὲν κατηγόρῳ περὶ τῶν τοιούτων προσήκειν ἔξελέγχειν μόνον, τῷ δὲ φεύγοντι καὶ παραιτεῖσθαι. ἐπειδὴ δὲ τούς τε κριτὰς διαφθείραντος τούτου b. τότε, καὶ διὰ τοῦτο τῆς φυλῆς ἀδίκως ἀφαιρεθείσης τὸν τρίποδα, καὶ αὐτὸς πληγὰς εἰληφὼς καὶ ὑβρισμένος, οἴα οὐκ οἶδεν εἴ τις ἄλλος πώποτε χορηγὸς ὑβρίσθη, ἦν ὑπὲρ τούτων ἀγανακτήσας καὶ συνοργισθεὶς καταχειροτονίαν ὁ δῆμος ἐποιήσατο, ταύτην εἰσέρχομαι, οὐκ ὀκνήσω καὶ δεῖσθαι. εἰ γὰρ οἶν τε τοῦτ' εἰπεῖν, ἐγὼ νῦν φεύγω, c. εἰπερ ὑβρισθέντα μηδεμιᾶς τυχεῖν δίκης ἐστί τις συμφορά.

comes to signify (2) "to demand" or "claim," as in § 1. c., often with a notion of doing so arrogantly, as in § 33. c., or authoritatively, as in § 47. b.: (3) "to aspire," i. e. think oneself worthy; so in § 44. e. "to consent," thinking an action worthy; so § 18. f.: lastly, as here, "to condescend."

δεῖσθαι. That δένσις was an important part of litigation we shall see at § 22. b.; but it was generally the privilege of the defendant, the prosecutor's duty being merely to convict (*ἔξελέγχειν*). Demosthenes, however, takes the liberty of supplicating in his capacity of prosecutor, his argument for so doing being given in c.

b. *ἐπειδὴ.* "But since the defendant corrupted the umpires on that occasion, (see the 2nd Hypothesis, 5.), since my tribe thereby was unjustly defrauded of the tripod, since I myself have been so beaten and insulted as I know not whether any other Choragus ever was before, whereas (*ἐπειδὴ* at the beginning) I say, I am following up that sentence which the people pronounced in wrath and sympathetic indignation for all these (outrages), under these circumstances I will not shrink from actual supplication." A long participial sentence like this is almost impossible to reduce to English, even by paraphrase: I have tried to indicate, that *ἐπειδὴ* must be taken with *εἰσέρχομαι*, from *τούς τε κριτὰς* to *ὑβρίσθη* being parenthetical and *ἡ καταχειρ. κ. τ. λ.* the object of *εἰσερχ.* A tripod was given as a prize to that Choragus whose chorus gave most satisfaction to the audience: as his gaining it reflected honour on his *φυλὴ*, so the *φυλὴ* here is said to suffer from the deprivation. *εἰληφ. κ. ὑβρισ.* perfect participles, indicate the injuries are still pressing upon Demosthenes, as being unatoned: the Aorists merely relate the details of the injury, instantaneous actions.

c. *εἰ γὰρ.* There was a doubt whether this action could be brought as a *public* action: he is therefore very anxious to prove, that Midias has outraged the State in the person of the *individual*; hence it is the orator claims to be allowed the privilege of entreating the court: his argument is, "I am in as bad a position as if I were a defendant (*φεύγω*) expecting to be sentenced. Midias is depriving me of my just right to obtain satisfaction for this outrage; I have thus met with a *συμφορά*, and am virtually in a position that justifies me in supplicating." *συμφορά* in its technical sense is a euphemism for *ἀτιμία*, as we see § 26, or for any other painful subjection to the penalties of the law.

δέομαι οὖν ὑμῶν ἀπάντων, ὡς ἄνδρες Ἀθηναῖοι, καὶ ἵκετεύω, πρῶτον μὲν εὐνοϊκῶς ἀκοῦσαι μου λέγοντος· ἔπειτ, ἐὰν ἐπιδείξω Μειδίαν τουτονὶ μὴ μόνον εἰς ἐμὲ, ἀλλὰ καὶ εἰς ὑμᾶς, καὶ εἰς τὸν νόμον, καὶ εἰς τὸν ἄλλους ἅπαντας ὑβρικότα, βοηθῆσαι καὶ ἐμοὶ καὶ ὑμῖν
d. αὐτοῖς. καὶ γὰρ οὕτω πως ἔχει, ὡς ἄνδρες Ἀθηναῖοι,
 ὑβρισμαὶ μὲν ἐγὼ, καὶ προπεπηλάκισται τὸ σῶμα τούμὸν
 τότε, ἀγωνιεῖται δὲ καὶ κριθήσεται τὸ πρᾶγμα νυνὶ,
 πότερον ἔξεῖναι δεῖ τὰ τοιαῦτα ποιεῖν, καὶ εἰς τὸν
e. τυχόνθ̄ ὑμῶν ἀδεῶς ὑβρίζειν, ή μή. εἴ τις οὖν ὑμῶν ἄρα
 καὶ τὸν ἔμπροσθεν χρόνον τῶν ἴδιων τινὸς ἔνεκα γνήνεσ-
 θαι τὸν ἀγώνα τόνδε ὑπελάμβανεν, ἐνθυμηθεὶς νῦν, δτὶ
 δημοσίᾳ συμφέρει, μηδενὶ μηδὲν ἔξεῖναι τοιούτο ποιεῖν,
 ως ὑπὲρ κοινοῦ τοῦ πράγματος δυντος, καὶ προσέχων
 ἀκούσατω, καὶ τὰ φαινόμενα αὐτῷ δικαιότερ' εἶναι, ταῦτα
 ψηφισάσθω. ἀναγνώσεται δὲ πρῶτον μὲν ὑμῖν τὸν νόμον,
 καθ' ὃν εἰσιν αἱ προβολαὶ. μετὰ δὲ ταῦτα, καὶ περὶ τῶν
 ἄλλων πειράσομαι διδύσκειν ὑμᾶς· λέγε τὸν νόμον.

f. **NOMOS.** Τοὺς πρυτάνεις ποιεῖν ἐκκλησίαν ἐν 517

d. *τούμὸν*. When I was insulted it was merely a *personal* affair, no doubt; but now the verdict of this trial will supply a precedent, whether any bully is to do this with impunity or not; and so it is no longer a *personal* affair, but concerns everybody who could become his victim, i. e. the general *public*. δ *τυχόν* in its very common sense of “any ordinary person,” “any one whom he meets.”

e. *ἄρα* qualifies εἰ, “if haply:” there is, therefore, no redundancy in οὖν being added.

χρόνον. Acc. of duration.

μηδενὶ implies “prohibition of licence” (*ἴξεῖναι*); *οὐδενὶ*, would imply only “absence of licence.”

κοινοῦ. “Considering the case to be one of public import:” *κοιν.* is markedly predicate, as the position of *τοῦ* indicates.

προσέχων. Sc. *τὸν νοῦν*, a very common ellipse.

ἀναγνώσεται. The clerk of the court (*γραμματεύς*) had the duty of reading any cited law aloud, for the benefit of the jurors.

f. **NOMOS.** “The Prytanes to hold an assembly in [the temple] of Dionysus, the day after the Pandia, and there first to debate on ceremonial questions, secondly to bring before the people such plaints as have not been

Διονύσου τῇ ὑστεραίᾳ τῶν Πανδίων. ἐν δὲ ταύτῃ χρηματίζειν πρώτου μὲν περὶ ιερῶν ἔπειτα τὰς προβολὰς παραδιδότωσαν τὰς γεγενημένας ἔνεκα τῆς πομπῆς ἡ τῶν ἀγάνων τῶν ἐν τοῖς Διονυσίοις, δσαι ἀν μὴ ἐκτετισμέναι ὁσιν.

'Ο μὲν νόμος οὗτος ἐστιν, ὃ ἄνδρες Ἀθηναῖοι, καθ' 4. a. δν αἱ προβολαὶ γίγνονται, λέγων, ὥσπερ ἡκούσατε, ποιεῖν τὴν ἐκκλησίαν ἐν Διονύσου μετὰ τὰ Πάνδια. ἐν δὲ ταύτῃ ἐπειδὸν χρηματίσωσιν οἱ πρόεδροι περὶ ὧν διφέρουν ὁ ἄρχων, χρηματίζειν κελεύει καὶ περὶ ὧν ἄν τις ἡδικηκὼς ἢ περὶ τὴν ἑορτὴν ἢ παρανεομηκώς· καλῶς, ὃ ἄνδρες Ἀθηναῖοι, καὶ συμφερόντως ἔχων ὁ

already compromised." *Πρυτανεῖς.* "The Senate of 500 was divided into 10 sections of 50 each, the members of which were called *Πρυτάνεις*, and were all of the same tribe; they acted as presidents both of the council (*βουλὴ*) and of the assemblies (*ἐκκλησία*) during 85 or 86 days, as the case might be, so as to complete the lunar year of 354 days. To obviate the difficulty of having too many in office at once, every 50 was subdivided into five bodies of 10 each; its prytany being portioned out into five periods of seven days each; so that only 10 senators presided for a week over the rest, and were thence called *Πρόεδροι*." Smith, p. 210. Aristoph. *Acharn.* contains, in its opening scene, an Ecclesia with all the regular formalities.

τοὺς Π. Laws and decrees generally thus begin with an accus. and infin.; *ἔδοξε τῷ δήμῳ*, or *ὁ δέινα εἰπεν*, or the like, being expressed or understood. The Pandia was a festival, probably to Zeus, (though this is much disputed,) held on the 14th day of Elaphhebolion.

παραδίδοτ. implies transferring the case from their own private bench to the Ecclesia; see *προνοτάλομην*, § 1. a.

ἐκτετίσμ. It was lawful to accept a sum of money (assessed by the Archon) from the defendant, in place of carrying out that action of which a Probole had been the first step. Demosthenes is said to have done so himself in this present case, so that the speech was never actually spoken.

4. a. *διφέρηκε* refers only to the Archon's management of the *festival*: the Archon Eponymus presided at the great Dionysius, the Archon Basileus at the Lenaea.

χρηματίζειν. A general term for "transacting business," but particularly applicable to the debates in the Senate. Aristoph. *Thesm.* 377. Aristot. *Rhet.* I. 4. 4.

ἔχων. "And indeed the law is very right and beneficial." *ἔχων* is in close connection with *κελεύει*: on this peculiarly Greek use of the participle see Madvig, § 176, c.

- b. νόμος, ὡς τὸ πρᾶγμα αὐτὸ μαρτυρεῖ. ὅπου γὰρ, ἐπόντος τοῦ φόβου τούτου, φαίνονται τινες οὐδὲν ἡπτον ὑβρισταὶ, τί χρὴ τοὺς τοιούτους προσδοκῶν διν ποιεῖν, εἰ μηδὲν ἐπῆν ἀγών μηδὲ κλίνδυνος; Βούλομαι τοίνυν ὑμῖν καὶ τὸν ἔξῆς ἀναγνῶναι νόμον τούτῳ. καὶ γὰρ ἐκ τούτου φανερὰ πᾶσιν ὑμῖν ἡ τε τῶν ἄλλων ἀπάντων ὑμῶν εὐλάβεια γενήσεται, καὶ τὸ τούτου θράσος. λέγε τὸν νόμον.
- c. **NOMOS.** Εὐήγορος εἶπεν, ὅταν ἡ πομπὴ γέ τῷ Διονύσῳ ἐν Πειραιεῖ, καὶ οἱ κωμῳδοὶ καὶ οἱ τραγῳδοὶ, καὶ ἡ ἐπὶ Ληναίῳ πομπὴ, καὶ οἱ τραγῳδοὶ καὶ οἱ κωμῳδοὶ, καὶ τοῖς ἐν ἀστει Διονυσίοις ἡ πομπὴ, καὶ οἱ παῖδες καὶ ὁ κῶμος καὶ οἱ κωμῳδοὶ καὶ οἱ τραγῳδοὶ, καὶ τῶν Θαργηλίων τῇ πομπῇ καὶ τῷ ἀγώνι, μήτι ἔξεναι μήτε

b. ἐποντος. "Even with this penalty involved, some persons are found to be none the less outrageous."

da is of course to be taken with *ποιεῖν*, being the oblique mode of expressing ὅτι ποιεῖν *da*.

τὸν ἔξῆς. "The law next in order to this." *τούτῳ* is a more desirable reading than the common *τούτον*, in Spalding's opinion. The sense would of course be the same in either case.

ἀπάντων ὑμῶν. *Vous autres.* Same expression at § 17. a. It is questionable, however, whether *ἀπάντων* is to be retained here, as many of the best texts omit it.

c. *Πειραιεῖ.* Probably allusion is made to the Dionysia *κατ' ἀγρούς*. We know from Aristoph. *Acharn.* 263 sq. that this festival was held in the *δῆμοι*, and that the Piraeus was a deme of the tribe Hippothoontis.

ἡ πομπὴ καὶ οἱ κωμ. It is curious to find inanimate and animate objects thus combined: he means, however, "when the procession comes off, and the comedians, and all that sort of thing."

Ληναίῳ. The Lenaeum was a large enclosure at Athens, containing a temple to Dionysus, as patron god of the wine-press (*ληνός*); there the dramatic contests took place, previous to the building of the theatre. Aristoph. *Acharn.* 504.

τῶν Θαργηλίων. A festival to Apollo and Artemis, which gave its name to an Athenian month. This is Wolf's correction for *δ Θαργηλίων* or *-ῶνος*, the original reading.

μήτι is Buttmann's correction for *μήτε*, and supplies an object to *ἐνεχυράσσαι*, by which the construction is much improved. "That it be not lawful to seize anything in execution, or for one party to exact payment from another party, even from defaulters, during those days."

518 ἐνεχυράσαι, αήτε λαμβάνειν ἔτερον ἑτέρου, μηδὲ τῶν ὑπερημέρων, ἐν ταύταις ταῖς ἡμέραις. ἐὰν δέ τις τούτων τι παράδιβαίη, ὑπόδικος ἔστω τῷ παθόντι, καὶ προβολαὶ αὐτοῦ ἔστωσαν ἐν τῇ ἐκκλησίᾳ τῇ ἐν Διονύσου, ὡς ἀδικούντος, καθὰ περὶ τῶν ἄλλων τῶν ἀδικούντων γέγραπται.

'Ευθυμεῖσθε, ὡς ἄνδρες δικασταὶ, δτι ἐν τῷ προτέρῳ 5. a. νόμῳ κατὰ τῶν περὶ τὴν ἔορτὴν ἀδικούντων οὔσης τῆς προβολῆς ἐν τούτῳ καὶ κατὰ τῶν τοὺς ὑπερημέρους εἰσπραττόντων, η̄ καὶ ἄλλ' ὅτιοῦν τινος λαμβανόντων η̄ βιαζομένων, ἐποιήσατε τὰς προβολάς. οὐ γάρ ὅπως τὸ b. σῶμα ὑβρίζεσθαι τινος ἐν ταύταις ταῖς ἡμέραις, η̄ τὴν παρασκευὴν, ήν δὲ τῶν ἰδίων πορίσαιτο τις εἰς λειτουργίαν, φεσθεὶς χρῆναι, ἄλλὰ καὶ τὰ δίκης καὶ ψήφῳ τῶν ἑλόντων γυγνόμενα, τῶν ἁλωκότων καὶ κεκτημένων

ἐνεχυράσαι. To take possession of his furniture, or some other tangible security. The midd. voice is used in the same sense, Aristoph. *Nub.* 241.

ὑπερημέρουν = those whose bills or fines were overdue, the day of payment having arrived and gone.

d. ὑπόδικος. "Let him be actionable by the aggrieved party, and let plaints against him, as a transgressor, be allowed." *αὐτοῦ* depends on *προβολαὶ*: some editions needlessly insert *κατὰ*; but cf. Xen. *H. Gr.* I. (at the end), *οἵτινες τὸν δῆμον ἐξητάσσαν προβολὰς αὐτῶν εἶναι.*

ἀδικούντων, i. e. at the time of the festival, and in violation of its sanctity. Only these special offenders are alluded to.

5. a. *οὔσης*, i. e. "being sanctioned."

εἰσπραττόντων. "Against those who exact payment from defaulters, or take anything else whatever from anybody, or do any violence whatever, you granted the right of plaint." Genitives, like *τινος* here, in the sense *from*, are discussed by Madv. § 60.

b. *οὐ γάρ ὅτιον.* "Not only....not," the second and unexpressed negative to be taken with *φεσθεὶς χρῆναι*. Similar omissions of the negative are found in sentences whose first member contains *οὐχ ὅτι*, *οὐχ ὅτιον*, and the like, and whose second member contains *ἄλλ' οὐδὲ*. Madv. § 212. A later copyist has inserted *μὴ* after *ὅτιον*, but this is radically wrong, as the negative, if inserted at all, would be *οὐ*.

τὸ σῶμα. "Not only did you deem it wrong (*οὐ χρῆναι*) that anyone's person should be outraged, or the decoration [injured], whatever a man might prepare from his private resources for the office." As it is impossible to talk of a *παρασκεύη ὑβρίζομένη*, we must supply some other word from the idea contained in *ὑβρίζεσθαι*.

ἥν δν. An instance of the optat. following the relative with *δν.* This is entirely due to the historic tense, *φεσθεὶς*, preceding, Madvig. § 130. a., as δς *δν* in the sense "whoever" generally exacts a subjunctive.

ἔξ ἀρχῆς, τὴν γοῦν ἑορτὴν, ἀπεδώκατε εἶναι. ὑμεῖς μὲν
 c. τοίνυν, ὡς ἄνδρες Ἀθηναῖοι, πάντες εἰς τοσοῦτον ἀφίχθε
 φιλαυθρωπίας καὶ εὐσεβείας, ὥστε καὶ τῶν πρότερον
 γεγενημένων ἀδικημάτων τὸ λαμβάνειν δίκην ἐπέσχετε
 ταύτας τὰς ἡμέρας· Μειδίας δ' ἐν αὐταῖς ταύταις ταῖς
 ἡμέραις ἄξια τοῦ δούναι τὴν ἐσχάτην δίκην ποιῶν δειχ-
 d. θήσεται. Βούλομαι δὲ καθ' ἔκαστον ἀπ' ἀρχῆς ὡς πέπονθα
 ἐπιδείξας, καὶ περὶ τῶν πληγῶν εἰπεῖν, ἵνα τὸ τελευταῖον
 προσενέτεινέ μοι. ἐν γὰρ οὐδένι ἐστιν ἐφ' φ τῶν πεπραγ-
 6. a. μένων οὐ δίκαιος ὡς ἀπολωλέναι φανήσεται. Ἐπειδὴ
 γὰρ, οὐ καθεστηκότος χορηγοῦ τῇ Πανδιονίδι φυλῆ τρί-
 του ἔτος τουτὶ, παρούσης δὲ τῆς ἐκκλησίας, ἐν ἦ τὸν
 ἄρχοντα ἐπικληροῦν ὁ νόμος τοῖς χοροῖς τοὺς αὐλητὰς 519

ἀπεδώκατε. “But even what by law and verdict is become the property of the successful litigants, you allowed, during the festival at all events, to belong to the original possessors and proprietors.” *ἄξια* does not imply just possession; merely, anterior to the decision of the suit.

d. *ἀποδείξας.* “After detailing each of my sufferings from the beginning.”

καθ' ἔκαστον. This expression (like *καθ' ἕνα*, *κατ' ὅλιγου*, κ. τ. λ.) originally adverbial = “severally,” was afterwards construed as a noun = “each several,” and in other passages, as well as this, has a genitive depending on it. Cf. Thuc. II. 64, *ἀντεσχομεν πρός τε σύμπαντας καὶ καθ' ἔκαστος.* Plat. *Alcibi.* I. 22, ὃ μὲν ἀθρόους πείθει, ὃ δὲ καθ' ἕνα. Herod. II. 93, *ἀποφράνουσι κατ' ὅλιγους τῶν κέγχρων.*

ἴν οὐδὲν. So ἐν οὐδοτιοῦν, p. 404, p. 643. The force of the negative οὐδὲ is reflected back. “Not a single one.”

6. a. *Ἐπειδὴ*, as in a previous long sentence, had better be taken in close connection with *παρελθὼν κ. τ. λ.* to which clause it peculiarly belongs. “For there having been no Choregus to the tribe P. (see note on *χορηγία* § 1. a.) now three years (*tres abhinc annos*), and the ecclesia being convened, at which the law requires the Archon to allot the flute instructors to the choirs, after words and abuse had arisen, the Archon accusing the Stewards of the tribe, and the Stewards the Archon, when I came forward and undertook the office of Choregus as a volunteer, and at the casting of the lots won first choice of flute instructor,....” here the long protasis ends: the circumstances are detailed in the 2nd Hypothesis q. v. *ἐπικληροῦν:* there being several *αὐληταί*, the Archon would have to settle by lot, in what order each Choregus was to choose the flute instructor for his own chorus. The orator’s drawing first choice was of course a great piece of luck, and a reward for his patriotism. *κληρουμένων* is probably middle voice, and agrees with *τῶν χορηγῶν*, understood; in *Aesch. Theb.* 55, the same voice, *κληρουμένους*, is used for “casting lots.”

κελεύει, λόγων καὶ λοιδορίας γυγνομένης, καὶ κατηγοροῦντος τοῦ μὲν ἄρχοντος τῶν ἐπιμελητῶν τῆς φυλῆς, τῶν δὲ ἐπιμελητῶν τοῦ ἄρχοντος, παρελθὼν ὑπεσχόμην ἐγὼ χορηγήσειν ἔθελοντής, καὶ κληρουμένων πρώτος αἱρεῖσθαι τὸν αὐλητὴν ἔλαχον· ὑμεῖς μὲν, ὡς ἄνδρες οἱ.
 Ἀθηναῖοι, πάντες ἀμφότερα ὡς οἰόντε μάλιστ' ἀπεδέξασθε, τὴν τ' ἐπαγγελίαν τὴν ἐμὴν καὶ τὸ συμβάν ἀπὸ τῆς τύχης· καὶ θόρυβον καὶ κρότον τοιοῦτον, ὡς ἀν ἐπαινοῦντές τε καὶ συνησθέντες, ἐποίησατε· Μειδίας δὲ οὗτος μόνος τῶν πάντων, ὡς ἔοικεν, ἥχθεσθη, καὶ παρηκολούθησε παρ' ὅλην τὴν λειτουργίαν ἐπηρεάζων μοι συνεχῶς καὶ μικρὰ καὶ μείζω. "Οσα μὲν οὖν, ἢ τοὺς 7. a. χορευτὰς ἐναντιούμενος ἡμῖν ἀφεθῆναι τῆς στρατείας, ἥνωχλησεν, ἢ προβαλλόμενος καὶ κελεύων ἑαυτὸν εἰς τὰ Διονύσια χειροτονεῖν ἐπιμελητὴν, ἢ τάλλα πάντα ὅσα τοιαῦτα, ἔάσω. οὐ γάρ ἀγνοῶ τοῦθ', ὅτι τῷ μὲν ἐπηρεάζομένῳ τότε ἐμοὶ καὶ ὑβριζομένῳ τὴν αὐτὴν ὄργὴν ἔκαστον

b. "You, for your part, all of you greeted both matters with the greatest possible enthusiasm, both my offer and the result of the chance" (*i. e.* my luck in the drawing) "and you made such a clapping and uproar, as you naturally would" (here *ποιήσατε* is supplied) "make when pleased and sympathetic in joy; but Midias, on his part alone was annoyed." With ὡς οἷον τε μάλιστα we need only supply *ἵνα*, to make a complete sentence: but see Madvig, § 96. Of ὡς *ἀν*. Buttman says *Hæc formula hypothetice respicit id quod fieri soleat.* Cf. Xen. Cyr. 1, 3, 8, *ἐπέρεσθαι προστεῖται ὡς ἀν παις μηδέπω ὑποκτήσσων*, *i. e.* "as a boy naturally would," supplying *ἐπέρεστο* after *ἀν*.

7. a. *στρατείας*. Alii *χορείας*: but Ulpian's note is in favour of the former; "Choreutæ were exempted from military service during the Dionysia." This Midias tried to prevent in the case of Demosthenes' chorus.

ἐναντιούμενος "trying to prevent;" so Plato *Apol.* 19. δ μοι ἐναντιοῦται τὰ πολιτικὰ πράττειν. According to the usual construction of *verba prohibendi* (Madvig § 210), some editors insert *μὴ* before *ἀφεθῆναι*; but this reading is only found in the margin of *Ed. Paris*.

προβαλλόμενος, "putting himself forward, and bidding them elect him as steward for the Dionysia."

οὐ γαρ ἀγνοῶ. "For I am quite aware, that, although to myself, vilified and insulted as I then was, each of these outrages caused the same indignation as any other of the most violent (outrages would have done); yet

- τούπων, ἥνπερ ἀλλ' ὁτιοῦν τῶν δεινοτάτων, παρίστη·
νῦν δὲ τοῖς ἄλλοις, τοῖς ἔξω τοῦ πράγματος οὖσιν, οὐκ
 b. δν ἵσως ἄξια ταῦτα καθ' αὐτὰ ἀγώνος φανεῖη. ἀλλ'
Δ πάντες ἀν δμοίως ἀκούσαντες ἀγανακτήσαιτε, ταῦτ'
έρω. ἔστι δὲ ὑπερβολὴ τῶν μετὰ ταῦτα, Δ μέλλω λέγειν·
 c. μὴ καὶ τότε ἐν τῷ δῆμῳ παραχρῆμα ἔξηλεγξα. τὴν γὰρ
ἔσθῆτα τὴν ἴερὰν· ἴερὰν γὰρ ἔγωγε νομίζω πᾶσαν, δσην ἄν
τις ἔνεκα τῆς ἔօρτῆς παρασκευάσηται, τέως δν χρησθῇ·
καὶ τοὺς στεφάνους τοὺς χρυσοῦς, οὓς ἐποιησάμην
ἐγὼ κόσμον τῷ χορῷ, ἐπεβούλευσεν, ω ἄνδρες Ἀθηναῖοι, 520
διαφθεῖράι μου, νύκτωρ ἐλθῶν ἐπὶ τὴν οἰκλαν τὴν τοῦ
 d. χρυσοχόου. καὶ διέφθειρεν· οὐ μέντοι πάντας γε· οὐ γὰρ
ἡδυνήθη. καίτοι τοιοῦτον οὐδεὶς πώποτε οὐδένα φησὶν
ἀκηκοέναι τολμήσαντα οὐδὲ ποιήσαντα ἐν τῇ πόλει. οὐκ
ἀπέχρησε δὲ αὐτῷ τοῦτο, ἀλλὰ καὶ τὸν διδάσκαλον,
 e. ω ἄνδρες Ἀθηναῖοι, διέφθειρέ μου τοῦ χοροῦ. καὶ εἰ μὴ
Τηλεφάνης, ό αὐλητής, ἀνδρῶν βέλτιστος περὶ ἐμὲ τότε

to you others, who were out of the affair, the matters perhaps would not in themselves appear worth a lawsuit." *μὲν* in this sentence has the force of *quamvis*, *de* of *tamen*. *οὐκ ἀγνῶ* refers to the words *νῦν* to *φανεῖη*.

b. *τῶν μετὰ* depends on *ὑπερβολή*. "There is an extravagance in his subsequent proceedings which I am about to relate."

νῦν in the *Heliæa*, *τότε* in the *Ecclesia*, when the *Probole* was brought in.

c. *ἱεράν*. To justify this epithet he has to stretch a point: "for all raiment, whatever it be that a man has provided for a festival, I deem sacred until it has been worn." *τέως* the Ionic form of *ἕως*, is much disputed whenever it occurs in an Attic author with this sense "until." Buttmann, however, is strongly in favour of retaining it. He quotes *De Fals. Leg.* 446, 3. *Ol.* 2, p. 24, 3. and others, but all with various reading, *ἕως*. *μου*, genitivus possessionis, belonging to *χόρω*; we should rather expect *μοι*, dativus commodi or incommodi. But cf. § 20, c. 25, d.

διέφθειρεν: tense imperfect, as was Midias' mischief.

πάντας γε. We can often render *γε*, by emphasising the word it follows in speaking, or italicising it in translation: "not all."

d. *ἀπέχρησε*. "But this did not satisfy him."

ἐγένετο, καὶ τὸ πρᾶγμα αἰσθόμενος τὸν ἀνθρωπὸν ἀπελάσας αὐτὸς συγκροτεῖν καὶ διδάσκειν φέτο δεῖν τὸν χορὸν, οὐδὲ ἀν ἡγωνισάμεθα, ὡς ἄνδρες Ἀθηναῖοι· ἀλλ' ἀδίδακτος ἀν εἰσῆλθεν ὁ χορὸς, καὶ πράγματα αἰσχιστα ἀν ἐπάθομεν. καὶ οὐδὲ ἐνταῦθ' ἔστη τῆς ὑβρεως, ἀλλὰ ἐτοσοῦτον αὐτῷ περιῆν, ὅστε τὸν ἐστεφανωμένον ἀρχοντα διέφθειρε· τοὺς χορηγοὺς συνῆγεν ἐπ' ἐμέ· βοῶν, ἀπειλῶν, ὀμνύουσι παρεστηκὰς τοὺς κριταῖς, τὰ παρασκήνια φράττων, προσηλάων, ὥδιάτης ὅν τὰ δημόσια, κακὰ καὶ πράγματα ἀμύθητά μοι παρέχων διετέλεσε. Καὶ τούτων, 8. a. ὅσα γε ἐν τῷ δήμῳ γέγονεν, ἡ πρὸς τοὺς κριταῖς ἐν τῷ θεάτρῳ, ὑμεῖς ἔστέ μοι μάρτυρες πάντες, ὡς ἄνδρες δικασταί. καίτοι τῶν λόγων τούτους χρὴ δικαιοτάτους ἡγεῖσθαι, οὓς ἀν οἱ καθήμενοι τῷ λέγοντι μαρτυρῶσιν

e. ἀνθρωπὸν, i. e. the flute-instructor whom Midias had bribed to teach Demosthenes' chorus inadequately. Telephanes sent him off, and did the training himself, so that the orator fairly calls him "the best of men towards me."

συγκροτεῖν: literally "to weld together"; hence = to discipline for concerted action. Xen. Hell. 6, 2, 12.

ἀγωνίζεσθαι here implies, "to compete in a creditable manner."

f. "And he did not stay even at this point of outrage; but indulged in such an extravagance thereof, that he tried to corrupt the Archon with his crown on; to form a conspiracy of the Chorœgi against me; standing by the umpires when they took their oath (§ 19. a), blocking and nailing up the side-entrances of the stage, he, a private individual and these public property, he continued to cause me mischief and trouble ineffable." ἐστεφανωμ., i. e. *magistratum in functione*; the crown was his symbol of office: § 10, f.g. His object in nailing up the side scenes was, that Demosthenes' chorus might be obliged to come on the stage by the front entrance, and that the consequent delay might throw ridicule on their Chorus. See Donaldson's *Theat. Gr.* p. 151, sq. The whole theatre being public property, the side scenes would come under the same denomination.

8. a. δικασταί. The dikasts were taken from the general body of the citizens, who would probably have been all spectators of the Dionysia, (*ἐν θεάτρῳ*), and many of them present at the public assembly, or ecclesia (*ἐν τῷ δήμῳ*), at which the allotting of the choirs to their several Chorœgi took place, § 6. a. He argues therefore that as they saw all their transactions themselves, they can bear him witness that he speaks the truth.

οἱ καθήμενοι. "The Bench:" so in Latin *sedere* = to be engaged in judicial function.

- b. ἀληθεῖς εἶναι. προδιαφθείρας τούς κριτὰς τῷ ἄγωνι τῶν ἀνδρῶν, δύο ταῦτα ὠσπερεὶ κεφάλαια ἐφ' ἅπασι τοῖς ἑαυτῷ νενεανιευμένοις ἐπέθηκεν. ἐμοῦ μὲν ὕβρισε τὸ σῶμα, τῇ φυλῇ δὲ, κρατούσῃ τὸν ἄγωνα,
- c. αἰτιώτατος τοῦ μὴ νικῆσαι κατέστη. τὰ μὲν οὖν εἰς 521 ἐμὲ καὶ τοὺς φυλέτας ἡσελγημένα, καὶ περὶ τὴν ἔօρτὴν ἀδικήματα τούτῳ πεπραγμένα, ἐφ' οὓς αὐτὸν προύβαλόμην, ταῦτ' ἔστιν, ὡς ἀνδρες Ἀθηναῖοι, καὶ πολλὰ ἔτερα· ὧν ὅσα ἀν οὖς τε φί, διέξειμι πρὸς ὑμᾶς αὐτίκα δὴ
- d. μάλα. ἔχω δὲ λέγειν καὶ πονηρὰς ἔτέρας αὐτοῦ παμπληθεῖς, καὶ ὕβρεις εἰς πολλοὺς ὑμῶν καὶ τολμήματα τοῦ μιαροῦ τούτου πολλὰ καὶ δεινά. ἐφ' οὓς τῶν πεπονθότων οἱ μὲν, ὡς ἀνδρες δικασταὶ, καταδείσαντες τούτουν, καὶ τὸ τούτου θράσος, καὶ τοὺς περὶ αὐτὸν ἑταίρους, καὶ πλούτουν, καὶ τάλλα δὴ ὅσα πρόσεστι τούτῳ, ἡσυχίαν ἔσχον· οἱ δὲ ἐπιχειρήσαντες δικην λαμβάνειν, οὐκ ἡδυνήθησαν· εἰσὶ δὲ οἱ καὶ διελύσαντο, ἵσως λυσιτελεῖν αὐτοῖς

b. ἀνδρῶν. "Umpires for the contest [of the chorus] of men," as opposed to the chorus of boys, § 4.c. These umpires were chosen by lot after the performance was finished: it is to them Aristophanes so often appeals, *Nubes* 1115, *Aves* 445, &c. ἄγων is only a dative commodi.

κεφάλαια. "He added these two coping-stones, as it were, to all his previous wanton exploits; he insulted my person, and was the prime cause of my tribe not winning, though it had the best of the contest." § 3.b. So licentious was the general character of young men at Athens, that *νεανίας* and its derivatives passed into terms of censure. Aristot. *Nic. Eth. Lib. I.* cap. 3, 5—7.

d. ἔχω δὲ λέγειν. This promise of detailing various instances of Midias' violence the orator (according to Buttmann) does not fulfil. From which the latter infers that a great deal of matter has been omitted after the evidence of the goldsmith, § 8.g.

πετονθότων. He divides the victims into three classes: (1) those who were afraid to prosecute Midias; (2) those who did so, but failed to get a verdict; (3) those who compromised their injuries for money.

πρόσεστι. "His other peculiarities." For ἔσχον others read ἤγον, from the margin of a *Cod. Paris.*, but not so well: the former would imply they kept quiet once for all, the latter, only temporary reticence.

λυσιτελεῖν. "Deeming it was to their interest to do so," as they would probably get no damages secured to them by law, even if they tried.

ἡγούμενοι. τὴν μὲν οὖν ὑπὲρ αὐτῶν δίκην ἔχουσιν οἵ γε ε. πεισθέντες· τῆς δὲ ὑπὲρ τῶν νόμων, οὓς παραβὰς οὗτος κάκείνους ἡδίκει τότε, καὶ νῦν ἐμὲ, καὶ πάντας τοὺς ἄλλους, ὑμεῖς ἔστε κληρονόμοι. πάντων οὖν ἀθρόων ἐν τίμημα ποιήσασθε, δ, τι ἀν δίκαιον ἥρησθε. ἔξελέγξω δ. δὲ, πρώτον μὲν, δσα αὐτὸς ὑβρίσθην, ἐπειθ' δσα ὑμεῖς· μετὰ ταῦτα δὲ καὶ τὸν ἄλλον, ὃ ἀνδρες Ἀθηναῖοι, βίου αὐτοῦ πάντα ἔξετάσω, καὶ δεῖξω πολλῶν θανάτων, οὐχ ἐνὸς, δυτα ἄξιον. λέγε μοι τὴν τοῦ χρυσοχόου πρώτην λαβὼν μαρτυρίαν.

ΜΑΡΤΤΡΙΑ. Παμμένης Παμμένους ἔπερχος ἔχων g. 522 χρυσοχοεῖνον ἐν τῇ ἀγορᾷ, ἐν φ καταγίγνομαι καὶ ἐγράζομαι τὴν χρυσοχοϊκὴν τέχνην. ἐκδόντος δέ μοι Δημοσθένους, φ μαρτυρώ, στέφανον χρυσοῦν ὥστε κατασκευάσαι, καὶ ἴμάτιον διάχρυσον ποιῆσαι, ὅπως πομπεύσαι ἐν αὐτοῖς τὴν τοῦ Διονύσου πομπὴν, καὶ ἐμοῦ συντελέσαντος αὐτὰ, καὶ ἔχοντος παρ' ἐμαυτῷ ἔτοιμα, εἰσπηδήσας πρός με νύκτωρ Μειδλας ὁ κρινόμενος ὑπὸ Δημοσθένους, ἔχων μεθ' ἐαυτοῦ καὶ ἄλλους, ἐπεχείρησε διαφθείρειν τὸν στέφανον, καὶ τὸ ἴμάτιον, καὶ τινὰ μὲν αὐτῶν ἐλυμήνατο, οὐ μέντοι πάντα γε ἐδυνήθη, διὰ τὸ ἐπιφανέντα με κωλύνσαι.

e. τὴν μὲν οὖν. "Now the satisfaction due to themselves, the individuals so persuaded (to compromise) have received; but of the satisfaction due to the laws in transgression whereof he injured them....you are the executors" (lit. "the heirs").

τίμημα. *Vid. § 9. c.*

g. *ἔπερχος* is obviously corrupt, and the various reading *ἔπαρχος* is equally deficient in meaning: we should expect to find, in place of it, some name indicating the Deme to which Pammenes belonged, under which theory Περγασεύς (Reiske) and Ερχείνε (Buttmann) have been suggested.

καταγίγνομαι. "I reside," a rare word until the Post-Classical authors.

ἐκδόντος. "Having commissioned me to make," the construction would be equally complete without *ἥστε*. *Vid. Heind. Protag. § 71.*

κρινόμενος. "Cited for trial:" in the same sense often throughout the speech, § 24. c. 56. e. &c. *De Coron.* p. 230, l. 7. The word would probably apply to public impeachments only.

9. a. Πολλὰ μὲν τοίνυν, ὡς ἀνδρες Ἀθηναῖοι, καὶ περὶ ὧν τοὺς ἄλλους ἥδικηκεν, ἔχω λόγειν, ὃστερ εἶπον ἐν ἀρχῇ τοῦ λόγου, καὶ συνείλοχα ὑβρεις αὐτοῦ καὶ πονηρίας τοσαύτας, ὅσας ἀκούσετε αὐτίκα δὴ μάλα ἦν δὴ
 b. συλλογὴ ῥᾳδία· αὐτὸς γὰρ οἱ πεπονθότες προσήγεσάν μοι βούλομαι δὲ πρὸ τούτων εἰπεῖν, οἷς ἐπιχειρήσειν αὐτὸν ἀκήκοα ἐξαπατᾶν ὑμᾶς· τοὺς γὰρ ὑπὲρ τούτων λόγους, ἐμοὶ μὲν ἀναγκαιοτάτους προειπεῖν ἥγοῦμαι, ὑμῖν δὲ χρησιμιστάτους ἀκοῦσαι. διὰ τέ; οὗτοι τοῦ δικαίουν καὶ εὑροκον θέσθαι τὴν ψῆφον, ὁ κωλύσας ἐξαπατηθῆναι ὑμᾶς λόγος οὗτος αἴτιος ἔσται. πολὺ δὴ μαλίστα πάντων τούτῳ τῷ λόγῳ προσέχειν ὑμᾶς δεῖ, καὶ μηδημονεῦσαι τούτουν καὶ πρὸς ἕκαστον ἀπαντᾶν, ὅταν οὗτος λέγῃ.
 c. ἔστι δὲ πρώτον μὲν ἐκείνῳ οὐκ ἄδηλος ἐρῶν, ἐξ ὧν ιδίᾳ πρὸς τινας αὐτὸς διεξιὼν ἀπιγγέλλετο μοι, ὡς, εἰπερ ἀληθῶς ἐπεπόνθειν ταῦτα ἀ λέγω, δίκας ιδίας μοι

9. a. συλλογὴ. "The compilation was easy : for the victims themselves came to me," (and told me the details, *i. e.*)

b. ὑπὲρ τούτων. "On these points." We might rather expect *τερι*, but *ὑπὲρ* in this sense is a favourite usage of the orator, § 34. a. 11. g. 12. b.

ζτι τοῦ δικ. "Because the argument, which prevents your being deceived, will cause you to give your vote with justice and conscientiousness." They gave their verdict by ballot, having a white ball for acquittal and a black for condemnation. Aristoph. *Vesp.* 99, 751, &c.

πολὺ δὴ. "Most carefully of all must you attend to this, and bear it in mind, and meet each argument of the defendant when he is addressing you;" *i. e.* when you are listening to Midias' defence, apply what I am now going to tell you, to refute his argument. Spalding suggests ὁ τι ἀν for διατα, which is very plausible.

c. "First of all, from what he was described to me as privately discussing with certain persons, it is clear he will say this: that if I had really suffered what I profess, it was my duty to bring private actions against him; viz. for the destruction of the raiment, &c., and all his insults towards my chorus, an action for damage; for the assault I complain of on my person, an action for assault: but that it was not right for me" [repeating προσῆκεν] "to put him on his trial publicly and propose (corresponding) penalty on his person or purse." For λαγχ. δικην. *vid.* § 23. c.

δίκαι ιδίαι. Injuries admit of a threefold division:

(1) Where an individual suffers,

(2) Where the State suffers,

(3) Where the State suffers in the person of the individual, because he is a State officer, or the like.

προσῆκεν αὐτῷ λαχεῖν· τῶν μὲν ἴματίων καὶ τῶν χρυσῶν στεφάνων τῆς διαφθορᾶς, καὶ τῆς περὶ τὸν χορὸν πάσης ἐπηρεας, βλάβης· ὃν δὲ εἰς τὸ σῶμα ὑβρίσθαι 523 φημί, ὑβρεως· οὐ μὰ Δι' οὐχὶ δημοσίᾳ κρίνειν αὐτὸν, καὶ τίμημα ἐπάγειν, ὅ, τι χρὴ παθεῖν, η ἀποτίσαι. ἔγὼ δ. δὲ ἐν μὲν ἐκείνῳ εὐ οἴδα. καὶ ὑμᾶς δὲ εἰδέναι χρὴ, ὅτι εἰ μὴ προύβαλόμην αὐτὸν, ἀλλ' ἐδικαζόμην, ούναντίος ἡκεν ἀν εὐθὺς μοι λόγος, ως, εἴπερ ην τι τούτων ἀληθές, προβάλλεσθαι με ἔδει, καὶ παρ' αὐτὰ τάδικήματα τὴν τιμωρίαν ποιεῖσθαι· δὲ γὺρ χορὸς ην τῆς πόλεως,

The action for (1) would of course be private, for (2) and (3) the prosecution would be public. Now δίκη being a general term for all varieties of action, would include "public" prosecutions, but its *special* meaning would be a "private" suit. γραφή, on the contrary, could only mean a "public" action. Therefore, reverting to our former division, (1) would be strictly δίκη ίδια. (2) γραφή δημοσίᾳ, (3) γραφή ίδια. In this passage, however, δίκαι ίδιαι has not its strict sense, but includes (3) as well as (1): otherwise he would not say δίκη ὑβρεως, for ὑβρις implies an assault on a public officer, assault on a private individual being only ιδια. Lastly, δημοσίᾳ κρίνειν is the same as γραφήν δημοσίᾳ γράφεσθαι, i. e. to make out the injury as high treason, which comes under category (2). Demosthenes did not want Midias to be tried for βλάβη, or ιδια, or ὑβρις, all of which come under category (3), but for actual high treason, the question of private injury being omitted. [Buttmann.]

τίμημα ἐπάγειν. "To propose a penalty." In cases where the laws gave no specific direction (*ἄγων ἀτίμητος*) the judges had to settle what damages were due to the individual prosecutor, or what to the State. The plaintiff would have the opportunity of proposing the said penalty, and urging severity or lenience on the Bench; and the defendant would be allowed to address them in mitigation of damages. Whether the action brought against Midias were public or private, Demosthenes would have to pursue the same course about the τίμημα, with this exception only, that for high treason a severer penalty might fairly be demanded than for a common assault; Midias, therefore, deprecates the bitterness of his opponent, not in proposing a τίμημα at all, (which Demosthenes could not avoid doing in any case,) but in proposing that τίμημα whose intensity would be aggravated by the fact of Midias being δημοσίᾳ κρινόμενος.

d. προύβαλόμην. Buttmann rightly replaces the Aorist here, as the προβολή was a matter past and gone; whereas the imperfect ἐδικαζόμην below is equally proper, as the suit before the Helicea was still pending. "If I had not laid my plaint against him, but were now proceeding with a private action, the opposite argument would at once have encountered me."

παρ' αὐτὰ τάδικήματα. *Flagrante delicto.* "At the very time of the misdemeanour;" the same expression is found in the *Zenotik.* 884, and elsewhere. From this use of παρὰ comes the adverb παραχρῆμα, *statim.*

ἢ τε ἔσθης τῆς ἑορτῆς ἔνεκα πᾶσα παρεσκευάζετο· ἐγώ
e. τε ὁ πεποιθὼς ταῦτα χορηγὸς ἦν. τίς ἀν οὐν ἐτέραν
μᾶλλον εἶλετο τιμωρίαν, ἢ τὴν ἐκ τοῦ νόμου κατὰ τῶν
περὶ τὴν ἑορτὴν ἀδικούντων οὖσαν; ταῦτ' εὐ οἰδ' ὅτι
πάντ' ἀν ἔλεγεν οὗτος τότε. φεύγοντος μὲν γάρ, οἴμαι,
καὶ ἡδικηκότος ἔστι, τὸ τὸν παρόντα τρόπου τοῦ δοῦναι
δίκην διακρουόμενον, τὸν οὐκ δηθ' ὡς ἔδει γενέσθαι λέγειν.
f. δικαστῶν δέ γε σωφρόνων, τούτοις τε μὴ προσέχειν, καὶ
δν ἀν λάβωσιν ἀσελγαίνοντα, κολάζειν. μὴ δὴ τοῦτο λέγειν
αὐτὸν εἴτε, ὅτι καὶ δίκαιας ἴδιας δίδωσιν ὁ νόμος μοι, καὶ
γραφὴν ὑβρεως· δίδωσι γάρ· ἀλλ' ὡς οὐ πεποιήκεν δι-
κατηγόρηκα, ἢ πεποιηκὼς οὐ περὶ τὴν ἑορτὴν ἀδικεῖ, τοῦτο
δεικνύτω. τοῦτο γάρ αὐτὸν ἐγὼ προύβαλόμην, καὶ περὶ^{τοῦτο}
g. τούτου τὴν ψῆφον οἴστετε μὲν ὑμεῖς. εἰ δὲ ἐγὼ τὴν ἐπὶ τῶν
ιδίων δικῶν πλεονεξίαν ἀφεις, τῇ πόλει παραχωρῶ τῆς

παρεσκευάζ. "Was being prepared," sc. at the time he damaged it. The imperf. is exactly the right tense in this passage, though Reiske reads *παρεσκεύαστο*.

e. τίς ἀν οὐν. "Who then would sooner have chosen any other retaliation, than that sanctioned by law against those who violate the festival?" Here the supposed speech of Midias ends: it began with the words *ὡς εἴτε* ἦν.

τότε. "In that case:" Sc., if I were bringing a private action against him.

φεύγοντος. "For it is the business of a defendant and a guilty person to disparage the form (of action) selected for his punishment" [lit. of course, "for him to pay the penalty,"] "and say of the form not selected, that it ought to have been so." Between *τοῦ* and *δοῦναι* Bekker and Meier insert *μὴ*, and render it "in order to avoid," &c., as a causal genitive: it seems best, however, to take the reading of our text, and make *τοῦ δοῦναι* depend on *τρόπου*.

f. οὐδὲ δή. Don't let him say 'Demosthenes could bring such and such different actions if he chose.' I admit that: but make him prove, if he can, that he did not violate the festival.

τοῦτο αἰτὸν προϊβ. All words of accusation take a double accusative, (1) of the charge, (2) of the defendant.

g. τῶν ιδίων. Here again he means every action except that for high treason. Wolf infers from this, that the penalty for high treason was paid to the Treasury, not to the prosecutor. *πλεονεξ.* is here simply "advantage." Isocr. 75. B. Thucyd. III. 84. &c.

παραχωρῶ. "Resign my claims for satisfaction in favour of the State." So *παραχ.* τινι ὁδοῦ. Xen. Cyr. 7. 5. 20.

τιμωρίας, καὶ τοῦτον εἰλόμην τὸν ἀγῶνα, ἀφ' οὐ μηδὲν ἔστι λῆμμα λαβεῖν ἐμοὶ, χάριν οὐ βλάβην δίγπου τοῦτ' ἀν εἰκότως ἐνέγκαι μοι παρ' ὑμῶν. Οἶδα τοίνυν, ὅτι 10.a.
 καὶ τούτῳ πολλῷ χρήσεται τῷ λόγῳ· μή με Δημοσθένει
 παραδώτε, μηδὲ διὰ Δημοσθένην με ἀνέλητε. ὅτι ἐκείνῳ
 524 πολεμῶ, διὰ τοῦτό με ἀναιρήσετε; τὰ τοιαῦτα πολλάκις
 οἰδ' ὅτι φθέγξεται, βουλόμενος φθόνον τινὰ ἐμοὶ διὰ
 τούτων τῶν λόγων συνάγειν. ἔχει δ' οὐχ οὕτω ταῦτα, b.
 οὐδέν τοι γάρ τῶν ἀδικούντων ὑμεῖς οὐδεὶν
 τῶν κατηγόρων ἐκδίδοτε· οὐδὲ γάρ, ἐπειδὴν ἀδικηθῆ τις,
 ὡς ἀν ἔκαστος ὑμᾶς ὁ παθὼν πείσῃ, ποιεῖσθε τὴν τιμω-
 ρίαν, ἀλλὰ τούναντίον, νόμους ἔθεσθε πρὸ τῶν ἀδικη-
 μάτων ἐπ' ἀδήλοις μὲν τοῖς ἀδικήσουσιν, ἀδήλοις δὲ τοῖς
 ἀδικησομένοις. οὕτοι δὲ τί ποιοῦσιν οἱ νόμοι; πᾶσιν c.
 ὑπισχνοῦνται τοῖς ἐν τῇ πόλει δίκην, ἀν ἀδικηθῆ τις,
 ἔσεσθαι δι' αὐτῶν λαβεῖν. ὅταν τοίνυν τῶν παραβαινόν-

ἐνέγκαι μοι is much the simplest reading: [others read *ἐνέγκαιμι*, or *-μην*, and as *τοῦτο* is then scarcely defensible in point of construction, they alter it to *τούτου*, and take that as a causal genitive]. “This circumstance, I presume, would naturally rather ingratiate than injure me in your eyes.”

10. a. He suggests that Midias will implore the Court, not to deliver him up to the vengeance of a private enemy, as though it were merely a personal question: Demosthenes argues fairly that such an entreaty is absurd, and nly intended to prejudice the jury against himself.

συνάγειν. “To concentrate odium against me.” A singular use of this verb, to which I can find no parallel.

b. ὡς ἀν ἔκαστος. “Just as each injured party may urge you to do.” You do not allow private feeling to influence you: on the contrary, the laws were made dispassionately, for future contingencies which the lawgiver only foresaw, and did not actually know of. Aristot. *Rhet.* I. i. ἡ τοῦ νομοθέτου κρίσις οὐ κατὰ μέρος, ἀλλὰ περὶ τῶν μελλόντων κ. τ. λ.

ἐπ' ἀδήλοις. “Without knowing the future offenders and without knowing their future victims.” This seems the only translation which the position of *τοῖς* justifies. As regards the use of *ἐπ'*, cf. Soph. *Antig.* 556, ἀλλ' οὐκ ἐπ' ἀρρότοις γε τοῖς ἐμοῖς λόγοις, “with my words unsaid.” Esch. *Agamem.* 1850, *ἐπ' ἐξιργασμένοις*. See Paley’s excellent note on the *Persæ*, 527, from which the above instances are taken.

ἀδικησομένοις. This middle form in a passive sense is used in Xen. *Cyr.* III. 2. 9. Thuc. v. 56. Plato, *Gorg.* 509, D. See also Duker on *Thuc.* II. 87., Ern. on *Xen. Mem.* 8, 7, 9.

- των τινὰ τοὺς νόμους κολάζητε, οὐχὶ τοῖς κατηγόροις τοῦτον ἐκδίδοτε, ἀλλὰ τοὺς νόμους ὑμῖν αἵτοις βε-
d. βαιοῦτε. ἀλλὰ μὴν πρὸς γε τὸ τοιοῦτον, ὅτι Δημοσ-
θένης, φησὶν, ὑβρισται, δίκαιος καὶ κοινὸς καὶ ὑπὲρ
ἀπάντων ἔσθ' ὁ λόγος. οὐ γάρ εἰς Δημοσθένην ὅντα με
ἡσέλγαινε μόνον ταύτην τὴν ἡμέραν, ἀλλὰ καὶ εἰς χορη-
γὸν ὑμέτερον· τοῦτο δ' ὅσον δύναται, γνοίητ' ἀν ἐκ τῶνδε.
e. Ἰστε δίκου τοῦθ', ὅτι τῶν θεσμοθετῶν τούτων οὐδενὶ¹
θεσμοθέτης ἔστ' ὄνομα, ἀλλ' ὑπόδικόποτε ἐκάστῳ. ἀν μὲν
τοίνυν ἰδιώτην ὅντα τινὰ αὐτῶν ὑβρίσηγ τις, η̄ κακῶς
εἴπῃ, γραφήν ὕβρεως καὶ δίκην κακηγορίας ἴδιαν φεύ-
f. ξεται· ἐὰν δὲ θεσμοθέτην, ἄτιμος ἔσται καθάπαξ. διὰ
τοῦ; ὅτι τοὺς νόμους ἥδη ὁ τοῦτο ποιῶν προσυβρίζει, καὶ
τὸν ὑμέτερον κοινὸν στέφανον, καὶ τὸ τῆς πόλεως ὄνομα·
οὐ γάρ θεσμοθέτης οὐδενὸς ἀνθρώπων ἔστ' ὄνομα, ἀλλὰ

c. βεβαιοῦτε. “ You confirm the laws for your own benefit.” Sc. by enforcing them on the guilty.

d. ἀλλὰ μὴν. “ But to meet this remark of his, that ‘Demosthenes,’ as he says, ‘has been insulted....’” Midias would say this ironically, — it is only Demosthenes. Nay! answers the orator, it was the State officer: Midias did not outrage me as Demosthenes, but as your Choregus.

ὅσον δύναται. “ What force this (argument) has.” He argues from the law about an assault on a Thesmothete: if the Thesmothete was *not* in his official capacity when assaulted, he could bring only a γραφή for assault, and a δίκη for abuse against his insulter (§ 9. c.) If he *was* in his official capacity, the offender would be ἄτιμος at once.

e. θεσμοθετῶν. The six junior Archons, who had the jurisdiction of a variety of cases; and, as they could exercise their own discretion where no written law existed, they were so far ‘law-givers.’ “ None of these Thesmothetae is called individually by the name of Thesmothete, but by his own name, whatever it may be.”

ἄτιμος, “disfranchised.” A citizen in this unhappy position was deprived of all his civic privileges. *Aeschin. c Timarch. 44, 46.* He was not allowed to hold any civil or priestly office, could not be employed as herald or ambassador, could not vote or speak in the Ecclesia or the Boule, was not even allowed to appear in the Agora, was excluded from the public sanctuaries and sacrifices, could neither bring an action or appear as witness in the courts of justice.

f. δὲ γάρ θεσμοθ. “ For Thesmothete is not the name of any one man, but appertains to the city,” i.e. it is purely an official title of the city’s representative in Court.

τῆς πόλεως. καὶ πάλιν γε τὸν ἄρχοντα, ταῦτὸ τοῦτο, ἐὰν μὲν ἐστεφανωμένου πατάξῃ τις ἡ κακῶς εἴπη, ἄτιμος·
 525 ἔνδιν δὲ ἴδιώτην, ἴδιᾳ ὑπόδικος. καὶ οὐ μόνον περὶ τούτων οὕτω ταῦτ' ἔχει, ἀλλὰ καὶ περὶ πάντων, οἷς ἀνὴρ πόλις εἰ.
 τινὰ ἄδειαν ἡ στεφανηφορίαν ἡ τινὰ τιμὴν δῷ. οὕτω τοίνυν καὶ ἐμὲ εἰ μὲν ἐν ἄλλαις τισὶν ἡμέραις ἥδικησέ τι τούτων Μειδίας ἴδιώτην δυτα, ἴδιᾳ καὶ δίκην προσήκειν αὐτῷ διδόναι· εἰ δὲ χορηγὸν δυτα ὑμέτερον, ἵερομηνίας οὔσης, πανθ' δσα ἥδικηκεν ὑβρίσας φαίνεται, δημοσίας ὁργῆς καὶ τιμωρίας δίκαιοις ἔστι τυγχάνειν. ἅμα γάρ τῷ Δημοσθένει καὶ ὁ χορηγὸς ὑβρίζετο· τοῦτο δὲ ἔστι τῆς πόλεως δυνομα· καὶ ταῦτ' αὐταῖς ταῖς ἡμέραις, αἷς οὐκ ἔώσιν οἵ νόμοι. χρὴ δὲ, δται μὲν τίθησθε τοὺς νόμους, h. ὅποιοι τινές εἰσι σκοπεῖν, ἐπειδὰν δὲ θῆσθε, φυλάττειν καὶ χρῆσθαι. καὶ χάρη ἔνορκα ταῦθ' ὑμῖν ἔστι καὶ ἄλλως δίκαια. ἦν δὲ τῆς βλάβης ὑμῖν νόμος πάλαι, ἦν δὲ τῆς αἰκλας, ἦν δὲ τῆς ὑβρεως. εἰ τοίνυν ἀπέχρη τοὺς τοὺς Διονυσίους τι ποιοῦντας τούτων κατὰ τούτους τοὺς

ταῦτὸ τοῦτο. “In the same way,” a neuter nominative in a form of apposition to a sentence. So *τούναντίον*, and others. Madv. § 19. R. 3.

g. *ἄδειαν.* “Sanctity,” i. e. makes his person inviolable: *ἀδεῖος*, in this sense, corresponds to *sacrosanctus*.

στεφανηφορίαν. “Official insignia,” as before, § 7. f.

ἱερομηνία is any period of the year during which sacred festivals of Greece were going on.

καὶ ταῦτ' αὐταῖς. “And that too during the very days,” a certain emendation for *καί τοι ταῦται*, the old reading. (Buttm.)

h. *ἔνορκα.* “Obligatory,” that to which we are naturally bound by oath, as laws, rights, trusts, &c. *ἔνορκα* would mean “according to conscience,” in reference to actions we do from a high sense of integrity, as *ἔνορκ. ψηφίζεσθαι, γνῶναι, κ. τ. λ.* It would be absurd to say that observing the laws was *ἔνορκ.* because it would be *ἔνορκ.* on every respectable citizen. *ἔνορκα* is therefore a right correction of the ordinary reading.

ἦν δὲ τῆς βλάβης, κ. τ. λ. His argument is, You have long had general laws in reference to assaults; if they had been sufficient you would have had no need to make a special law about offenders in this respect at the Dionysia; but as you did pass that law, it is clear you felt the need of it, and you are bound to make this bear upon Midias rather than the ordinary laws about violence, under which he would escape cheaper.

- νόμους δίκην διδόναι, οὐδὲν ἀν ύμιν προσέδει τοῦδε τοῦ
 i. νόμου. ἀλλ' οὐκ ἀπέχρη· σημεῖον δέ· ἔθεσθε ἱερὸν
 νόμον αὐτῷ τῷ θεῷ περὶ τῆς ἱερομηνίας. εἴ τις οὖν
 κάκείνοις τοῖς προϋπάρχουσι νόμοις, καὶ τούτῳ τῷ μετ'
 ἐκείνους τεθέντι, καὶ πᾶσι τοῖς λοιποῖς ἔστ' ἔνοχος, ὁ
 τοιοῦτος πότερα μὴ δῶ διὰ τοῦτο δίκην, ἢ μείζω δοίη.
 11.a. δικαίως; ἐγὼ μὲν οἶμαι μείζω. 'Απήγγελλε τοίνυν τίς μοι
 περιώντα αἰτὸν συλλέγειν καὶ πυνθάνεσθαι, τίσι πώποτε
 συμβέβηκεν ὑβρισθῆναι· καὶ λέγειν τούτους καὶ διηγεῖσθαι
 πρὸς ύμᾶς μέλλειν· οἷον, ὡς ἄνδρες Ἀθηναῖοι, τὸν πρόε-
 δρον, ὃν ποτέ φασιν ἐν ύμιν ὑπὸ Πολυζήλου πληγῆμαι,
 καὶ τὸν θεσμοθέτην δια ἔναγχος ἐπλήγη τὴν αὐλητρίδα
 ἀφαιρούμενος, καὶ τοιούτους τινάς· ὡς, ἐὰν πολλὰς 526
 ἐτέρους πολλὰ καὶ δεινὰ πεπονθότας ἐπιδείξῃ, ἡττὸν
 b. ύμᾶς ἐφ' οἷς ἐγὼ πέπονθα ὀργιουμένους. ἐμοὶ δὲ αὖ
 τούναντίον, ὡς ἄνδρες Ἀθηναῖοι, δοκεῖτε ποιεῖν ἀν εἰκότως,

i. ἀλλ' οὐκ ἀπέχρη. "But it was not sufficient; and this is a proof; you passed a sacred law for the god himself respecting the period of the festival." *Θεῷ* is a *datus commodi*, as if Dionysus were honoured and benefitted by this legislation.

πότερα μὴ. "In justice is he to be excused paying the penalty or should he pay a greater?" The laws of construction require either *δῶ*, or *ἀν δοῖ*, to be read between *μείζω* and *δικαίως*. Buttmann inclines to the latter.

11. a. 'Απήγγελλε. "Some one was telling me that Midias was going about and collecting and enquiring what persons have previously been subjected to assaults." *περὶ*, implying his diligence in the quest: his object was to shew that many persons had been hit harder than Demosthenes, without making such a noise about it.

πρόεδρος. One of the presiding Prytanes. § 3. f.

ἐν ύμῖν. Polyzelus appears to have committed the assault in court, or at least in public.

αὐλητρίδα. According to Ulpian, this Thesmothete was trying to rescue a flute-girl from some young men who were carrying her off. It was a part of the Thesmothetes' duty to see the streets were clear and orderly at night.

ὡς, signifying "as if," is often followed by an accusative absolute. Render "as though you would be less indignant at what I have suffered." Cf. Plato *Gorg.* 491. A. *σκυτέας λέγων οὐδὲν παύει, ὡς περὶ τούτων ἡμῖν ὅντα τὸν λόγον.*

εἰπερ ὑπὲρ τοῦ κοινῆ βελτίστου δεῖ μέλειν ὑμῖν. τις γάρ οὐκ οἶδεν ὑμῶν, τοῦ μὲν πολλὰ τοιαῦτα γιγνεσθαι τὸ μὴ κολάζεσθαι τοὺς ἔξαμαρτάνοντας αἴτιον δν, τοῦ δὲ μηδένα ὑβρίζειν τὸ λοιπὸν, τὸ δίκην τὸν ἀεὶ ληφθέντα, ήν προσήκει, διδόναι, μόνον αἴτιον ἀν γενόμενον; εἰ μὲν c. τούνν ἀποτρέψαι συμφέρει τοὺς ἄλλους, τούτον καὶ δι' ἀκείνα κολαστέον, καὶ μᾶλλον γε, δισφέρει ἀν γ πλεῖστον καὶ μεῖζω· εἰ δὲ παροξύναι καὶ τούτον καὶ πάντας ἀπέτον. θτι τούνν οὐδ' ὁμολαν οὖσαν τούτῳ κάκενοισι συγγνώ-d. μην εὑρίσομεν. πρῶτον μὲν γάρ δ τὸν θεσμοθέτην πατάξας, τρεῖς εἰχε προφάσεις, μέθην, ἔρωτα, ἄγνοιαν, διὰ τὸ σκότους καὶ νυκτὸς τὸ πρᾶγμα γενέσθαι. ἔπειθ δ Πολύζηλος ἀκείνος, δρυγῇ καὶ τρόπου προπετεῖ, φθάσας τὸν λογισμὸν, ἀμαρτῶν ἔπαισεν. οὐ γάρ ἔχθρος

b. εἰπερ ὑπερ. The latter word is not found in the best *Cod. Paris.*, and nowhere else does the orator use *ὑπερ* after *μέλειν*: the sentence also is quite complete if *ὑπερ* be omitted. Perhaps the copyist carelessly wrote *εἰπερ* twice, and the second became altered to *ὑπερ*. (Buttm.)

c. τις γάρ. "For who of you does not know that the frequent occurrence of such outrages is caused by the perpetrators escaping punishment; but the coercion of any such assault for the future could be effected only by the several offenders, (*αἱ*, 'from time to time,') on their conviction, paying a suitable penalty?" (c.) If, then, it is advantageous to divert the rest [from such atrocities], the defendant should be punished on account of those very precedents; [*i.e.* that there may not be a new precedent added to the number;] and all the more as they [the precedents] are more numerous and grievous: but if it be our interest (repeating *συμφέρει*) to stimulate (the offenders to fresh outrages), we had best excuse both him and every other bully."

d. ἀγνοιαν. This offender could make one excuse, that he did not know it was a Thesmophete he was striking.

σκότους, "In the dark and at night." Both these are genitives of time (Madv. § 68.), *σκότος* implying those hours of the day when there was no light. This inflection of *σκότος* as neut. instead of masc., though rare, is found occasionally in Attic. Xen. *Cyr.* i. 6. 40.

ἀκείνοι, *i.e.* of whom I spoke before. The word is absent from most texts.

φθάσας. Lit. "Having outstripped his reasoning power through anger and impatience," *i.e.* being in a rage, he could not stop to think. Perhaps we may paraphrase, "Anger and his natural (*τρόπου*) impetuosity having outstripped his reason, he erred and struck." *ἔφησεν*, which some read in place of *ἔπαισεν*, would mean "he alleged his hasty temper as an excuse for his violence." *ἀμαρτεῖν* must in this case be read for *αμαρτῶν*.

γε ὑπῆρχεν ὁν, οὐδ' ἐφ' ὑβρει τοῦτ' ἐποίησεν. ἀλλ' οὐ
e. Μειδίᾳ τούτων οὐδὲν ἔστιν εἰπεῖν. καὶ γὰρ ἔχθρὸς ἦν,
καὶ μεθ' ἡμέραν εἰδὼς ὑβριζε, καὶ οὐκ ἐπὶ τούτου μόνον,
ἀλλ' ἐπὶ πάντων, φαίνεται προηρημένος με ὑβρίζειν.
f. καὶ μὴν οὐδὲ τῶν πεπραγμένων ἐμοὶ καὶ τούτους οὐδὲν
ὅμοιον ὄρῳ. πρῶτον μὲν γὰρ ὁ θεσμοθέτης οὐχ ὑπὲρ
ὑμῶν οὐδὲ τῶν νόμων φροντίσας, οὐδὲ ἀγανακτήσας
φανήσεται, ἀλλ' ἵδια πεισθεὶς ὅπόσῳ δήποτε ἀργυρίῳ,
καθυφεὶς τὸν ἀγῶνα. ἐπειθ' ὁ πληγεὶς ἐκεῖνος ὑπὸ τοῦ
Πολυζήλου, ταῦτὸ τούτο, ἵδια διαλυσάμενος, ἐρρώσθαι
πολλὰ τοῖς νόμοις εἰπὼν καὶ ὑμῖν, οὐδ' εἰσήγαγε τὸν
g. Πολύζηλον. εἰ μὲν τοίνυν ἐκείνων κατηγορεῖν βούλεται 527
τις ἐν τῷ παρόντι, δεῖ λέγειν ταῦτα. εἰ δ' ὑπὲρ ὁν ἔγω

ὑπῆρχεν ὁν. "He was not an enemy of old standing." ὑπερχ. always implying, "to be to begin with," as its derivation compels us to indicate.

e. εἰδὼς. "Wittingly;" opposed to the *ἄγνοια* of the other offender.

καὶ οὐκ ε. τ. "And not on this occasion only, but on all occasions has clearly made a principle of insulting me."

f. καὶ μὴν. "Moreover, I see no similarity either between my conduct and that of these other (insulted persons)" i. e. the Thesmophete and the Proedrus.

φροντίσας. "Not bestowed a thought on you (the Court) or the laws," which were equally insulted when he received the blow. ὑπερ is a usual preposition with φροντίζ. Plato, *Euthyph.* 4. D. &c.

ἵδια πεισθεὶς. "Privately induced by some pecuniary compensation or other." δήποτε implies irony and contempt, = whatever paltry sum it might be.

καθυφεὶς. "Treacherously compromised the suit;" a favourite phrase of the orator's, p. 262. l. 12, p. 652. l. 22. Latin *prævaricari*.

ταῦτὸ τούτο. See § 10. f.

διαλυσάμενος. "Having made a private compromise, and thrown overboard the laws and yourselves, did not even bring P. into Court" (by a summons for assault). ἐρρώσθ. εἰπ. like χαίρειν λέγων. Plat. *Phed.* 61. B.

g. ἐκείνων. "If somebody" (i. e. Midias) "wants to accuse them (the Thesmophete and Proedrus, for not bringing actions against the offenders) "at the present juncture, he is quite right to talk thus." τις is often thus used to speak at a person: cf. Aristoph. *Ran.* 552, 554, &c.

εἰ δ' ὑπὲρ. "But if he wants to defend himself on the point touching which I have accused him, he should say anything rather than this." He will only throw additional lustre on my conduct, as contrasted with those inefficient officers. ὑπερ is thus used with ἀπολογεῖσθαι by Antiphon, 121, 16. Plato *Gorg.* 480. B., but the more general construction is for ὑπερ to govern the person defended, not the charge. On τὰν τούναυτιον, see § 10. f. last note.

τούτου κατηγόρηκα ἀπολογεῖσθαι, πάντα μᾶλλον, ἢ ταῦτα λεκτέον. πᾶν γὰρ τούναντίον ἐκείνοις, αὐτὸς μὲν οὗτε λαβὼν οὐδὲν, οὕτ' ἐπιχειρήσας λαβεῖν φανήσομαι, τὴν δὲ ὑπὲρ τῶν νόμων καὶ τὴν ὑπὲρ τοῦ θεοῦ καὶ τὴν ὑπὲρ ὑμῶν τιμωρίαν δικαίως φυλάξας, καὶ μὲν ἀποδεδωκὼς ὑμῖν. Μή τοινυν ἔάτε ταῦτ' αὐτὸν λέγειν, μηδὲ ἀν 12.a. βιάζηται, πείθεσθ' ὡς δίκαιον τι λέγοντι. ἀν γὰρ ταῦθ' οὕτως ἐγνωσμένα ὑπάρχῃ παρ' ὑμῖν, οὐκ ἐνέσται αὐτῷ λόγος οὐδὲ εἰς. ποίᾳ γὰρ πρόφασις, τίς ἀνθρωπίνη καὶ μετρία σκῆψις φανεῖται τῶν πεπραγμένων αὐτῷ; ὅργη νὴ Δία. καὶ γὰρ τοῦτο τυχὸν λέξει. ἀλλ' ἀ μὲν ἀν b. τις ἄφυω τὸν λογισμὸν φθάσας ἔξαχθῇ πρᾶξαι, καὶ ὑβριστικῶς τοῦτο ποιήσῃ, δι' ὅργην γ' ἔνι φῆσαι πεποιηκέναι. ἀ δὲ ἀν ἐκ πολλοῦ συνεχῶς, ἐπὶ πολλὰς ἡμέρας, παρὰ τοὺς νόμους πράττων τις φωράται, οὐ μόνον δίηπου

ἀποδεδωκών. "Committed to your execution."

12. a. ἀν βιάζηται. "Not even if he persist in it." A peculiar use of this verb. So Plato, *Sophist.* 241. D., and below § 56. a.

ἔγνωσμένα. "If this course is determined on by you, he will not have a word to say, no! not one." ἔγνωσκα is similarly used (= "I have determined") in the speech against Conon, p. 1258. l. 11. For ἐνεσται it would be better to read ἐνεσται, for though ἐνεστι λέγειν is common enough, ἐνεστι λόγος is rare. Cf. Eurip. *I. T.* 998. (Buttm.)

νὴ Δία. "Passion," he will say" (was an excuse). The words νὴ Δία correspond to the Latin *at enim*, and are rightly called the 'adversative particles,' as they introduce a supposed reply or objection to what the speaker has been saying. "Forsooth" will often serve as the translation.

τυχὸν. Another accus. absolute; "it having so chanced," i. e. "perhaps."

b. ἀλλ' ἀ μὲν δν. "Now, to whatever lengths a man may have been carried in a moment when reason was drowned, even though he may have acted with violence, he can say he did it in a passion; but what a person is detected committing from a long period, without intermission, for many days, is not only far from being done in a passion, but the said person is clearly guilty of deliberate violence." μὴ after ἀνέχει is the usual redundant negative following a *verbūm arcendi*, which the English idiom is obliged to omit. The aor. subj. here (as so often elsewhere) has the force of the *exact future* in Latin, our "shall have;" so that *ficerit* would exactly translate *posset*.

φωρᾶν is quite the technical term for "catching a thief," or "playing the detective." Aristoph. *Nub.* 499. *Ran.* 1868. With the general sentiment of this passage we may compare Aristot. *N. E.* VII. vi. 4.

- τοῦ μὴ μετ' ὄργῆς ἀπέχει, ἀλλὰ καὶ βεβουλευμένως ὁ
 c. τοιούτος ὑβρίζων ἔστιν ἡδη φαινερός. ἀλλὰ μὴν ὅπηνίκα
 καὶ πεποιηκὼς, δὲ κατηγορώ, καὶ ὑβρεὶ πεποιηκὼς, φαι-
 νεται, τὸν νόμους ἡδη σκοπεῖν δεῖ, ὃ ἄνδρες δικαιοτάτοι.
 κατὰ γὰρ τούτους δικάσειν ὁμοωμόκατε. καὶ θεωρεῖθ,
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 13.a. πολλῆς ἡξίωσαν. Οὐ μόνον δὲ ἐπὶ τούτων τοῖς ἐκ προ-

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ἐκ προνοίας, "deliberately," as *ἔκουσίων* above, and *ἐκ προαιρέσεως* below. *οἱ φονικοὶ. sc. νόμοι.* The same power is attributed to the laws on homicide in the speech against *Aristocr.* p. 634, 29. *τὸν ἀνδροφόνους ἔξεῖναι ἀποκτείνειν καὶ ἀπάγειν*, in which passage there is the same peculiar Greek use of a copulative conjunction where our idiom requires a disjunctive: of course it would be superfluous to talk of executing a man *and* banishing him, though Nero attempted something very like it; see Tac. *Ann. XIV. 59.*

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αἰδέσεως καὶ φιλ. "Compassion and great consideration."

13. a. *οὐ μόνον.* "And not only in these instances, but in all instances,

αιρέσεως ὑβρισταῖς χαλεποὺς δυτας ἴδειν ἔστι τοὺς νόμους, ἀλλὰ καὶ ἐφ' ἀπάντων. τί γὰρ δίποτε; ἂν τις δόφλων δίκην μὴ ἐκτίνῃ, οὐκέτ' ἐποίησεν ὁ νόμος τὴν ἔξουλης ἴδιαν, ἀλλὰ προστιμᾶν ἐπέταξε τῷ δημοσίῳ. καὶ b. πάλιν, τί δίποτε; ἀν μὲν ἐκῶν παρ' ἐκόντος τις λάβῃ τάλαντον ἐν ἥ δύο ἥ καὶ δέκα, καὶ ταῦτ' ἀποστερήσῃ, οὐδὲν αὐτῷ πρὸς τὴν πόλιν ἔστιν· ἀν δὲ μικροῦ πάνυ τιμήματος ἄξιόν τις λάβῃ, βλὰ δὲ τοῦτο ἀφέληται, τὸ ἵσον τῷ δημοσίῳ προστιμᾶν οἱ νόμοι κελεύουσιν, δσοντερ δὴ τῷ ἴδιώτῃ. διὰ τί; δτι πάνθ' ὅσα ἂν τις βιαζόμενος

we can see the laws are severe on those who commit *deliberate outrage*." In the term *ὑβρις* he now includes (1) refusal to pay damages, (2) forcible abstraction of property.

τί γὰρ δίποτε; "What else" (is the tenor of the laws if this is not?) A strengthened form of *τί γάρ;* which corresponds to *quidni?* or *quid enim?* *Æsch. Ag.* 1239, &c. In each case there is an ellipse of the word *ἄλλο.* For simplicity's sake, the sign of interrogation comes better after *δίποτε* than at the end of the sentence, but the meaning would be the same in either position.

δόφλων. "Being cast in a suit." *δόφλειν* and *δόφλισκάνειν* are no doubt connected with *δόφειν*, as the analogy between *γέλωτα δόφλισκάνειν* and *ludiōrium debere* would indicate: used with *δίκην, οφλ.* implies that the convicted defendant owes satisfaction to his prosecutor or to the State.

ἔξουλης, derived from *ἔξιλλειν*, "to eject," an archaic verb. If the defendant, on being cast, omitted to pay his fine, as soon as he became *ὑπερήμενος* the plaintiff might seize upon his lands, ejecting him from them by an action of "ouster." For an elaborate instance of this see the case against *Onotor.*

προστιμᾶν is said only of the *δικασταῖς*, therefore we must understand them to be the object of *ἐπέταξεν*. "The law makes the action of ouster no longer a private suit, but orders [the dikasts] to impose payment of a further fine to the public Treasury." See the speech against *Timocrates*, 733. That is, the law considers the defaulter as *ὑβριστής*, and takes up the case in earnest as a public offence.

b. *ἀν μὲν ἐκῶν.* "If a man, with equal readiness on his part and the lender's, take one talent, or two, ay! or ten, and defraud him of that sum, the State has nothing to do with the defrauder [in the way of exacting retribution]; but if he take what is of extremely small value, and abstract the same *by force*, the laws direct the court to impose a fine to the Treasury, equal in amount with that to be paid to the individual [who has been plundered]." *Ἐκων.. ἕκοντας.* cf. *Æsch. P. V.* 218, and Attic authors *passim*: the idiom can only be paraphrased.

πράττη κοινὰ ἀδικήματα, καὶ κατὰ τῶν ἔξω τοῦ πράγματος ὄντων, ἥγειτο ὁ νομοθέτης. τὴν μὲν γὰρ ἵσχυν διλύων, τοὺς δὲ νόμους ἀπάντων εἶναι καὶ τὸν μὲν πεισθέντα ἴδιας, τὸν δὲ βιασθέντα δημοσίας δεῖσθαι βοηθείας. διόπερ καὶ τῆς ὑβρεως αὐτῆς τὰς μὲν γραφὰς ἔδωκεν ἀπαντι τῷ βουλομένῳ, τὸ δὲ τίμημα ἐποίησεν δλον δημόσιον. τὴν γὰρ πόλιν ἥγειτο ἀδικεῖν, οὐχὶ τὸν παθόντα μόνον, τὸν ὑβρίζειν ἐπιχειροῦντα. καὶ δίκην ἰκανὴν τὴν τιμωρίαν εἶναι τῷ παθόντι, χρήματα δ' οὐ προσήκειν τῶν 529
d. τοιούτων ἐφ' ἑαυτῷ λαμβάνειν. καὶ τοσαύτη γ' ἐχρήσατο ὑπερβολῆ, ὥστε, κανεὶς δοῦλον ὑβρίζῃ τις, ὁμοίως ἔδωκεν ὑπὲρ τούτου γραφήν· οὐ γὰρ, ὅστις ὁ πάσχων φέτο δεῖν σκοπεῖν, ἀλλὰ τὸ πρᾶγμα ὅποιόν τι τὸ γυγνόμενον. ἐπειδὴ δὲ εὑρεν οὐκ ἐπιτήδειον, μήτε πρὸς 14.a. δοῦλον, μήθ' δλως ἔξειναι πράττειν ἐπέτρεψεν. Οὐ γάρ ἔστιν, οὐκ ἔστιν, ὡς ἄνδρες Ἀθηναῖοι, τῶν πάντων οὐδὲν ὑβρεως ἀφορητότερον, οὐδ' ἐφ' δτῷ μᾶλλον ὑμῖν ὄργη-

τῶν ἔξω. "Detimental to those who are not implicated in the case," i. e. the general public.

c. τεισθέντα. This modified synonyme for "cheated" is due to the words ἔκανε ταρ' ἔκοντος above.

τῷ βουλομένῳ. A private action could only be brought by the injured party himself; a public action by any prosecutor who chose to take it up. (Buttm.) This volunteer had the γραφαὶ (rights of impeaching), but the τίμημα (fine) went to the Treasury.

τὴν γὰρ τὸλμην. "For he considered that the person who took to assaulting injured the State, and not merely his victim; and that for the victim his revenge [i. e. seeing his persecutor punished] was an adequate satisfaction, whereas he ought not to take money to himself for such treatment." In ἐφ' ἑαυτῷ, ἑτι has its sense of *pene*, *in potestate alicuius*. τοιούτων is a genitive of price.

d. καὶ τοσαύτη. "And such was the excess he [the lawgiver] went to, that even if a man assault a slave, he allowed equally an impeachment on that slave's behalf. For he held it right to consider, not who was the victim, but of what nature was the action that was done." The cheap estimation in which the slave was held is best illustrated by Aristotle's definition, *κτῆμα άνηνεχον* = an animated chattel.

ἔξειν. ἐπέτρεψεν. "Allowed it to be lawful." This is perhaps only the Greek redundancy; but a various reading ἐπέταξεν for ἐπέτρεψεν. is much supported.

ζεσθαι προσήκει. ἀνάγνωθι δ' αὐτὸν μοι λαβὼν τὸν τῆς ὑβρεως νόμον. οὐδὲν γὰρ οἷον ἀκούειν αὐτοῦ τοῦ νόμου.

NOMOS. 'Εάν τις ὑβρίσῃ εἰς τινὰ, ή παῖδα ή γυναικα ή. ή ἄνδρα, τῶν ἀλευθέρων ή τῶν δούλων, ή παράνομόν τι ποιήσῃ εἰς τούτων τινὰ, γραφέσθω πρὸς τοὺς θεσμοθέτας ὁ βουλόμενος Ἀθηναῖον, οἰκ ἔξεστιν. οἱ δὲ θεσμοθέται εἰσαγόντων εἰς τὴν Ἡλιαλαν τριάκοντα ἡμερῶν, ἀφ' ἣς ἀν ἡ γραφή, ἐὰν μή τι δημόσιον κωλύῃ. εἰ δὲ μὴ, ὅταν ἡ πρώτου οἴον τε. δτου δ' ἀν καταγνῷ τι ἡ c. Ἡλιαλα, τιμάτω περὶ αὐτοῦ παραχρῆμα, δτου ἀν δοκῇ ἄξιος εἶναι παθεῖν ή ἀποτίσαι. δσοι δ' ἀν γράφωνται

14. a. οὐδὲν οἷον. "There is nothing like hearing the law itself." Plato, *Gorg.* 481. b. οὐδὲν οἷον τὸ αἰτῶν ἴρωτάν.

b. παράνομόν = here, simply "anything illegal," not to be confounded with the use of παράνόμων, § 8. a.

γραφέσθω. "Let any one who chooses impeach them." The full expression is γραφήν γράψεσθαι; and it will also govern an acc. of the criminal, a γον. of his crime.

οἱ ἔξεστι. We learn what class of persons were not allowed from Machin. *Timarch.* p. 64. οἱ αἰσχροὶ βεβιωκότες.

εἰσαγόντων. "Let them bring forward the charges." γραφαὶ is the unexpressed object of the imperative, for it is the magistrates who are the subject, and the prosecutor only could be said εἰσάγειν τὸν ἀμητόντα, § 2. a.

τριάκοντα. "Within" that period. Plato, *Phædr.* 248, οὐκ ἀφικνεῖται ἔτον μηδέν. One *Cod. Ital.* inserts ἵπτον.

ἀφ' ἣς. "Dating from the day on which the impeachment is laid." Markland insists that γ has dropped out before η γραφή. Cf., however, Plato, *Rep.* II. 370. ἀν ἀν αἴτοις χρέα.

εἰ δὲ μή. "If otherwise," (i.e. if some public affairs do interfere: Madv. § 194. b.) "the first moment it is possible," i.e. let no time be lost before hearing the cause.

c. καταγνῷ τι. Most MSS. and Edd. have καταγνῶτε, which cannot possibly be construed; Ἡλιαλα is the subject of καταγνῷ, τι in that position is so very awkward we had better reject it from the text, as Bekker does; or else read καταγνωσθῇ (with Wolf), impersonally = "against whomsoever a verdict has been given;" the comma will then follow καταγν., and there will be no stop after Ἡλιαλα.

τιμάτω. "Let the Court pronounce sentence upon him immediately, whatever he be judged to deserve in purse or person. And of all who lay private impeachments (9. c.) according to law, let any who fails to carry out his suit, or having carried it out does not obtain the fifth part of the votes, pay a thousand drachmas to the Treasury." This fine was called ἐπισθέλλα because in private suits its amount was one-sixth of the τιμῆμα.

γραφὰς ἴδιας κατὰ τὸν νόμον, ἐάν τις μὴ ἐπεξέλθῃ, η̄ ἐπεξιῶν μὴ μεταλάβῃ τὸ πέμπτον μέρος τῶν ψήφων, ἀποτισάτω χιλίας δραχμὰς τῷ δημοσίῳ. ἐάν δὲ ἀργυρίου τιμηθῇ τῆς ὑβρεως, δεδέσθω, ἐάν ἐλεύθερον ὑβρίσῃ, μέχρις ἀν ἔκτισῃ.

d. 'Ακούετε, ὡς ἄνδρες Ἀθηναῖοι, τοῦ νόμου τῆς φιλανθρωπίας, δις οὐδὲ τοὺς δούλους ὑβρίζεσθαι ἀξιοῖ. τί οὖν 530 πρὸς θεῶν; εἴ τις εἰς τοὺς βαρβάρους ἐνεγκὼν τὸν νόμον τούτου, παρ' ὧν τὰ ἀνδράποδα εἰς τοὺς "Ἐλληνας κομίζεται, ἐπαινῶν ὑμᾶς καὶ διεξιῶν περὶ τῆς πόλεως εἴποι πρὸς αὐτοὺς, ὅτι εἰσὶν "Ἐλληνές τινες ἀνθρωποι οὗτοις ἥμεροι καὶ φιλάνθρωποι τοὺς τρόπους, ὥστε πολλὰ ὑφ' ὑμῶν ἡδικημένοι, καὶ φύσει τῆς πρὸς ὑμᾶς ἔχθρας αὐτοῖς ὑπαρχούσης πατρικῆς, δῆμος οὐδὲ δσων ἀν τιμὴν καταθέντες δούλους κτήσωνται, οὐδὲ τούτους ὑβρίζειν ἀξιοῦσιν,

τιμηθῆ. This last sentence has so little coherence with what precedes, that it is almost impossible to interpret. Reiske maintains the subject of *τιμηθῆ* can be nothing but *ἡ δίκη*, as the name of the accused, if inserted, would have to be in the dative. According to which, the very harsh rendering will be, “If [the suit] involve a fine of money for assault, let [the accused] be imprisoned until he shall have paid.” The Greek of these laws and dispositions is so inferior, that Buttmann’s critical investigation is almost thrown away upon them.

d. *τι οὖν.* “In heaven’s name, then, what inference do you draw?” These particles are more commonly used to introduce an objection = “How so?” *Aesch. Theb. 208.*

εἰ τις. “If any one took this law to those barbarian nations from whom the supply of slaves is brought to Greece....and were to say to them that there are certain people of the Greeks so humane and considerate in their natures”.... This long protasis goes on to *θανάτῳ*: the orator sums it all up with the words *εἰ ταῦτ' ἀκούσαιεν*, and then gives the very brief apodosis. The slaves, of course, were always of foreign extraction, Asia Minor and Thrace being the principal feeders of the slave market.

ἥδικημένοι. “That though they have received many wrongs at your hands, and though the enmity they feel against you is by nature hereditary to begin with”.... In all Greek history we find Thrace and its borders the scene of Athenian campaigns; their enmity with Asia would date from that Ionic revolt which gave rise to the Persian wars.

δῆμος. “Yet they deem it wrong to do violence even to these slaves whom they purchase by paying the price of them.” δσων κ. τ. λ. Schaefer resolves into δσους ἀν τιμὴν αὐτῶν καταθέντες δούλους κτήσωνται, citing

ἀλλὰ νόμον δημοσίᾳ τὸν ταῦτα κωλύσοντα τέθεινται τουτού, καὶ πολλοὺς ἡδη παραβάντας τὸν νόμον τούτον δέημιώκασι θανάτῳ· εἰ ταῦτ' ἀκούσαιεν καὶ συνεῖνε οἱ βάρβαροι, οὐκ ἀν οἰεσθε δημοσίᾳ πάντας ὑμᾶς προξένους αὐτῶν ποιῆσασθαι; τὸν τούτου οὐ παρὰ τοῖς "Ἐλλησι μόνον εὐδοκιμοῦντα νόμον, ἀλλὰ καὶ παρὰ τοῖς βαρ-^τ βάροις εὖ δόξαντ' ἀν ἔχειν, σκοπεῖσθ' ὁ παραβάς ήττια δοὺς δίκην ἀξίαν ἔσται δεδωκώς. Εἰ μὲν τούτου, ὡς 15.a. ἄνδρες Ἀθηναῖοι, μὴ χορηγύδες ἀν ταῦτ' ἐπεπόνθειν ὑπὸ Μειδίου, ὑβριν ἀν τις μόνον κατέγνω τῶν πεπραγμένων

Porson's canon, 'Graeci, cum verba duo, diversos casus regentia, ad idem nomen aquae referuntur, ne nomen proprium aut pronomen nūnca mutavito repetatur, in utrovis regime nūnca ponunt, altero omisso.' οὐκ δέξιον = to think wrong, as οὐ φάναι = to deny. On the price of slaves, cf. Xen. Mem. II. 5, § 2. Demosth. p. 816, 1854.

τέθεινται. Perf. pass. with sense of the middle: τιθέναι (νόμον) would be said of a supreme legislator; τιθεσθαι, most naturally, of a republic, which appoints laws for itself.

θανάτῳ. Dative describing the manner of punishment; when the acc. is used after ζημιώθω it describes the amount of fine. Herod. VI. 136.

e. εἰ ταῦτα. "If the barbarians were to hear and realize this fact, think ye not they would make you all publicly their own Proxeni?" When two states established an interchange of public hospitality, and no individuals came forward to act as representatives of their state, it was necessary that in each state persons should be appointed to show hospitality to, and watch over the interests of all persons who came from the state connected by hospitality. These were called πρόξενοι." Smith, D.A. p. 620. The *ān* before οἰεσθε must, of course, be taken with ποιῆσασθαι. The barbarians would be so struck with the Athenian character, as illustrated in their slave law, that they would be anxious to enter into the most friendly relations.

τὸν τούτου. "When a man then transgresses the law which is not only approved among the Greeks but would seem to be excellent (*εὖ ἔχειν*) among the barbarians, consider on payment of what penalty that man will have paid enough." A very accurate construction, though difficult to render, consisting of an indirect question (introduced by σκοπεῖσθε) which if directly put would run thus τίνα δοὺς δίκην ὁ παραβάς τὸν νόμον ἀξίαν ἔσκειν ἔσται δεδωκών. As regards δόξαντ' *ān*, it would if resolved become δε δόξειν *ān*, the *ān* of course having no connexion with ἔχειν.

15.a. μὴ χορηγύδες. It would have been an assault had I not been in an official capacity; but as I was, it is sacrilege.

κατέγνω, not in the judicial sense; cf. § 2.c. "would have thought his conduct to amount to assault, but now it seems to me he would be right in thinking it amounted to sacrilege."

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 c. τοιούτος ὑβρίζων ἐστὶν ἡδη φανερός. ἀλλὰ μὴν ὀπηνίκα
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δημεύσει. "Confiscation of all he has," which would be made over to the Treasury (*δημόσιον*).

αἰδέσεως καὶ φιλ. "Compassion and great consideration."

13. a. οὐ μόνον. "And not only in these instances, but in all instances,

Περὶ ὑγιείας θύειν καὶ εὐχεσθαι Διὶ ὑπάτῳ Ἡρακλεῖ, Ἀπόλλωνι προστατηρίῳ· περὶ τύχας ἀγαθᾶς, Ἀπόλλωνι Ἀγυιεῖ, Λατοῖ, Ἀρτέμιδι, καὶ κατ' ἀγυιὰς κρατῆρας ιστάμεν καὶ χοροὺς, καὶ στεφανηφορεῖν, καττὰ πάτρια· θεοῖς δὲ λυμπτοῖς πάντεσσι καὶ πάσαις ἴδιας δεξιὰς καὶ ἀριστερὰς ἀνίσχοντες μνασιδωρεῖν.

Ἐκ Διδώνης μαντεῖαι. Τῷ δήμῳ τῷ Ἀθηναίων εἰς τοῦ Διὸς σημαίνει. δτι τὰς ὥρας παρηνέγκατε τῆς θυσίας καὶ τῆς θεωρίας, αἱρετοὺς πέμπειν κελεύει θέωροὺς ἔνεκα τούτου, τοὺς δὲ ἀπάγειν τῷ Διὶ τῷ ἐν Τομάρῳ τρεῖς βοῦς, καὶ πρὸς ἐκάστῳ δύο οἰς. τῇ δὲ

Charge I, remember Bacchus; and crowding the streets' wide
expanses
Join ye in Bromius' honour a dance, thanksgiving for harvest;
Steam every altar with savours, with garlands be crowned every
forehead.

Erechtheus and Pandion were two of the early Attic monarchs. For ὁρ. χαρ. has been proposed ὥραιον χόρον, but it is easy to understand χόρον after ιστάμαι, ἀμμιγα poetic contraction for ἀνάμιγα, “ promiscuously,” “ in crowds.” Βρόμιος as the god of riot and revelry (θρέμω).

d. θύειν, infinitive in the sense of imperative. Madv. § 141, B. 2.
προστατήριος. So called from his statue being shrined before the doors, Αγυιεῖς as god of the streets.

καττὰ, the Doric abbreviation of κατὰ τὰ.

πάσαις. Sc. goddesses, θεός being either gender.

ἴδιας. “ Their own :” a very singular use, in support of which they quote Hor. 1 Ep. 7, 55, *Proprios pugantem leniter unguis*. But Buttmann's correction, ίθειας (= ὥριδας), seems very acceptable: and he compares Eurip. Helen. 1101, Αἰτούμεθ' ὥριδας ἀλέας πρὸς οἴρανδι Ριπτοῦντε.

μασιδωρεῖν. “ To offer public thanksgiving.” The response from Delphi is in the Doric dialect: that from Dodona is rendered into Attic, as its native language would be unintelligible.

e. δὲ τοῦ Διὸς. The High-priest of Jupiter, called, par excellence, δὲ προφήτης. This oracle has no connection at all with the case.

τὰς ὥρας. “ Ye passed unnoticed the season of sacrifice.” θεωρίας, § 32. b.

Τομάρων. Another form of Tmarus, the mountain near Dodona. This is Buttmann's correction for τῷ ναρω, a hopeless corruption. οἰς is another correction for the barbarism βοήσεις.

πρὸς ἐκάστῳ. Apparently, two sheep were to be sacrificed for each ox.

πράττη κοινὰ ἀδικήματα, καὶ κατὰ τῶν ἔξω τοῦ πράγματος δυτῶν, ἥγεντο ὁ νομοθέτης. τὴν μὲν γὰρ ἵσχυν δλίγων, τὸν δὲ νόμους ἀπάντων εἶναι καὶ τὸν μὲν πεισθέντα ἴδιας, τὸν δὲ βιασθέντα δημοσίας δεῖσθαι βοηθείας. διόπερ καὶ τῆς ὑβρεως αὐτῆς τὰς μὲν γραφὰς ἔδωκεν ἅπαντι τῷ βουλομένῳ, τὸ δὲ τίμημα ἐποίησεν δλον δημόσιον. τὴν γὰρ πόλιν ἥγεντο ἀδικεῖν, οὐχὶ τὸν παθόντα μόνον, τὸν ὑβρίζειν ἐπιχειρούντα. καὶ δικην ἰκανὴν τὴν τιμωρίαν εἶναι τῷ παθόντι, χρήματα δ' οὐ προσήκειν τῶν 529
d. τοιούτων ἐφ' ἕαυτῷ λαμβάνειν. καὶ τοσαύτῃ γ' ἐχρήσατο ὑπερβολῆ, ὡστε, καὶν εἰς δοῦλον ὑβρίζῃ τις, ὁμοίως ἔδωκεν ὑπὲρ τούτου γραφήν· οὐ γὰρ, δοτις ὁ πάσχων φέτο δεῖν σκοπεῖν, ἀλλὰ τὸ πρᾶγμα δποίōν τι τὸ γυγνόμενον. ἐπειδὴ δὲ εὔρεν οὐκ ἐπιτήδειον, μήτε πρὸς
14.a. δοῦλον, μήθ' δλως ἔξειναι πράττειν ἐπέτρεψεν. Οὐ γάρ ἔστιν, οὐκ ἔστιν, ὡς ἄνδρες Ἀθηναῖοι, τῶν πάντων οὐδὲν ὑβρεως ἀφορητότερον, οὐδ' ἐφ' δτφ μᾶλλον ὑμῶν ὀργή-

τῶν ἔξω. "Detimental to those who are not implicated in the case," i. e. the general public.

c. πεισθέντα. This modified synonyme for "cheated" is due to the words ἔκῶν παρ' ἔκντος above.

τῷ βουλομένῳ. A private action could only be brought by the injured party himself; a public action by any prosecutor who chose to take it up. (Buttm.) This volunteer had the γραφαὶ (rights of impeaching), but the τίμημα (fine) went to the Treasury.

τὴν γὰρ πόλιν. "For he considered that the person who took to assaulting injured the State, and not merely his victim; and that for the victim his revenge [i. e. seeing his persecutor punished] was an adequate satisfaction, whereas he ought not to take money to himself for such treatment." In ἐφ' ἕαυτῷ, ἔτι has its sense of *penes*, *in potestate alicuius*. τοιούτων is a genitive of price.

d. καὶ τοσαύτῃ. "And such was the excess he [the lawgiver] went to, that even if a man assault a slave, he allowed equally an impeachment on that slave's behalf. For he held it right to consider, not who was the victim, but of what nature was the action that was done." The cheap estimation in which the slave was held is best illustrated by Aristotle's definition, κτῆμα ἔμψυχον = an animated chattel.

ἔξειν. ἐπέτρεψ. "Allowed it to be lawful." This is perhaps only the Greek redundancy; but a various reading ἐπέταξεν for ἐπέτρεψ. is much supported.

νικᾶν, καὶ ὁ πάντων ὑστατος γενήσεσθαι· τὴν δὲ τῶν ἐπιγυικίων, ὑπὲρ αὐτοῦ τότε ἡδη στεφανοῦται ὁ νικῶν. τὸν οὖν εἰς τινα τούτων τῶν χορευτῶν, ἢ τῶν χορηγῶν ὑβρίζοντα ἐπ' ἔχθρᾳ, καὶ ταῦτ' ἐν αὐτῷ τῷ ἀγῶνι καὶ ἐν τῷ τοῦ θεοῦ ἱερῷ, τοῦτον ἄλλο τι πλὴν ἀσεβεῖν φήσομεν; καὶ μὴν ἵστε γε τοῦθ, ὅτι βουλόμενοι μηδένα c. ἀγωνίζεσθαι ξένου, οὐκ ἐδόκατε ἀπλῶς τῶν χορηγῶν οὐδενὶ προσκαλέσαντι τοὺς χορευτὰς σκοπεῖν· ἀλλ' ἐὰν μὲν καλέσῃ, πεντήκοντα δραχμὰς, ἐὰν δὲ καθίζεσθαι κελεύσῃ, χιλίας ἀποτίνειν ἐτάξατε. τίνος ἔνεκα; ὅπως μὴ τὸν ἐστεφανωμένον καὶ λειτουργοῦντα τῷ θεῷ ταύτην τὴν ἡμέραν καλῆγε μηδὲ ἐπηρεάζῃ μηδὲ ὑβρίζῃ μηδεὶς ἔξεπιτηδεσ. εἴτα τὸν μὲν χορευτὴν οὐδὲ ὁ προσκαλέσας d. κατὰ τὸν νόμον ἀξήμιος ἔσται· τὸν δὲ χορηγὸν αὐτὸν οὐδὲ ὁ συγκόψας παρὰ πάντας τοὺς νόμους οὗτῳ φανερῶς οὐ δώσει δίκην; ἀλλὰ μὴν οὐδέν εἰστι δόφελος καλῶς καὶ

ἐπιγυικόν. “But on the day of the festival in honour of the prizes, the victorious Choragus is then and not till then crowned on his own account.” Up to that time all the competitors are equally *sacrosancti*.

ἀγῶνι. The occasion and place would, of course, aggravate the offence.

ἄλλο τι πλὴν. This is the basis of the Platonic interrogative, *ἄλλο τι = nonne.* Plato, *Charm.* 178 A. and *passim*. In other authors ἢ or (as here) *πλὴν* is generally added to complete the sentence. Render: “can we say he has done anything short of sacrilege?”

c. *ἐτάξατε.* There was a law which prohibited foreigners from taking part in an Athenian chorus: this, however, did not allow a Choragus, whenever he suspected the presence of an alien in some one else's chorus, to summon that suspected chorœute before the Archon (to be examined) *ἄπλως* (“without more ado”), i. e. wherever he might happen to be at the time. On the contrary, if he summoned him while performing, (*μεταξὺ χορεύοντα* must be supplied in the reader's mind after *καλέσῃ*, that the law and the sense of this passage may be reconciled,) the said Choragus was liable to a fine of fifty drachmæ, and if he made him retire from the stage and become a mere spectator (*καθίζεσθαι κελεύσῃ*), a fine of one thousand.

d. *ἔτεντηδες.* “Designedly,” *consulio*.

d. *εἴτα.* “So then the man who even summons a member of the chorus according to this law, will not escape a penalty; and shall he who in violation of all the laws actually struck a Choragus himself, shall he, I say, be exempt from punishment?” This last *οὐ* is omitted by Bekker, and is certainly redundant.

φιλανθρώπως τοὺς νόμους ὑπὲρ τῶν πολλῶν κεῖσθαι, εἰς τοῖς ἀπειθοῦσι καὶ βιαζομένοις αὐτοὺς ἡ παρ' ὑμῶν

17. a. ὄργη, τῶν ἀεὶ κυρίων, μὴ γενήσεται. Φέρε δὴ πρὸς 533

θεῶν κάκεῖνο σκέψασθε· παρατήσομαι δὲ ὑμᾶς μηδὲν ἀχθεσθῆναι μοι, ἐὰν ἐπὶ συμφορᾶς τινῶν γεγονότων

δύνομαστὶ μητρῷ. οὐ γὰρ ὀνειδίσαι μὰ τοὺς θεοὺς

οὐδεὶν δυσχερὲς οὐδὲν βουλόμενος τοῦτο ποιήσω, ἀλλὰ

δεῖξαι, τὸ βιάζεσθαι καὶ ὑβρίζειν καὶ τὰ τοιαῦτα

b. ποιεῖν, ὡς ἀπαντεῖς ὑμεῖς οἱ ἄλλοι φεύγετε. Σαννίων

ἔστι δῆπου τις ὁ τοὺς τραγικοὺς χοροὺς ἔκδιδάσκων.

οὗτος ἀστρατείας ἄλλων· καὶ κέχρηται συμφορᾶ. τοῦτον

μετὰ τὴν ἀτυχίαν ταῦτην ἐμισθώσατό τις φιλονεικῶν

χορηγὸς τραγῳδῶν, οἵμαι, Θεοσδοτιῶν. τὸ μὲν οὖν

πρῶτον, ἥγανάκτουν οἱ ἀντιχορηγοὶ καὶ κωλύσειν ἔφασαν.

c. ὡς δὲ ἐπληρώθη τὸ θέατρον, καὶ τὸν δχλον συνειλεγ-

μένον εἶδον ἐπὶ τὸν ἀγῶνα, ἀκινησαν, εἴασταν, οὐδεὶς

ἥψατο, ἀλλὰ τοσοῦτον τῆς εὐσεβείας ἐν ἐκάστῳ τις ἀν-

ὑμῶν ἴδιος τὸ συγκεχωρηκός, ὥστε πάντα τὸν μετὰ ταῦτα

χρόνον διδάσκει τοὺς χοροὺς, καὶ οὐδὲ τῶν ιδίων ἔχθρῶν

e. τῶν ἀεὶ κυρίων. "The temporary executives."

17. a. He is now going to contrast Midias' violence with the forbearance of others who had even some provocation to analogous conduct.

ὅνταστι, Reiske's beautiful emendation for δύοματι. ἐπὶ συμφ. γεγεν. implies ἀτιμημένοι, "disfranchised." So κέχρηται συμφορᾶ in the next section.

δυειδίσαι. "To reproach any one with anything unpleasant."

b. ἔκδιδάσκων. The element *ἐκ* implies that he did his work thoroughly, and was therefore a very desirable trainer to engage.

ἀστρατείας. Declining to go on military service when it came to your turn: generally punished with disfranchisement, as in Sannio's case.

φιλονεικῶν. Not "contentious," as it generally means, but "eager for success." See 17. c., 18. b.

c. τῆς εὐσεβείας depends on τὸ συγκεχωρηκός: "the religious spirit of concession," i. e. the resolve to allow any private illegality rather than disturb the festival. Markland's conjecture of τῆς εὐσεβείας does not seem necessary, or calculated to improve the construction.

οὐδεὶς κωλύει τοσοῦτ' ἀπέχει τοῦ χορηγῶν τινος
ἄφασθαι. ἄλλος ἐστὶν Ἀριστείδης Οἰνηῆδος φυλῆς, d.
ἡτυχηκώς τι καὶ οὗτος τοιοῦτον. δις νῦν μὲν καὶ γέρων
ἐστὶν ἥδη, καὶ ἵσως ἡττων χορευτής· ἦν δέ ποθ' ἡγεμὼν
τῆς φυλῆς κορυφαῖος. ἵστε δήπου τοῦθ', ὅτι τὸν
ἡγεμόνα ἀν ἀφέλητα τις, οἰχεται ὁ λοιπὸς χορός. ἀλλ' ε.
ὅμως πολλῶν χορηγῶν φιλονεικησάντων, οὐδεὶς πώποτε
τοῦτ' εἶδε τὸ πλεονέκτημα, οὐδ' ἐτόλμησε τοῦτον ἔξαγα-
γεῖν οὐδὲ κωλύσαι. διὰ γάρ τὸ δεῖν αὐτὸν ἐπιλαβόμενον
534 τὴν χειρὶ τοῦτο ποιῆσαι, καὶ μὴ προσκαλέσασθαι πρὸς
τὸν ἄρχοντα ἔξειναι, ὥσπερ ἀν εἰ ἔνειν τις ἔξαγαγεῖν
ἡβούλετο, ἅπας τις ὕκνει τῆς ἀσελγείας ταύτης αὐτόχειρ
ὁφθῆναι γυγνόμενος. Οὕκουν δεινὸν, ὃ ἄνδρες δικασταὶ, 18.a.
καὶ σχέτλιον, τῶν μὲν νικᾶν ἀν παρὰ τοῦτ' οἰομένων
χορηγῶν, τῶν ἀνηλωκότων πολλάκις πάντα τὰ δυτα εἰς

d. ἡτυχηκώς; i. e. disfranchised: in the same position as Sannio.
ἡγεμὼν κορυφαῖος, the leader of the chorus was so entitled. οἰχεται,
is ruined."

e. χορηγῶν. (1) "So averse is every one to laying a finger on one of the Chorēgi." The reading *τοῦ χορηγὸν τινος* ἄψ. seems very desirable, (2) "so averse is a Chorēgus to laying a finger on any man" when we compare 18.a. But the other varieties of reading are consistent only with the translation (1); whether *τῶν* be substituted for *τοῦ*, or *τις* for *τινος*.

εἶδε (or εἶχε, though this is not a happy correction) means "thought
of such an advantage." Cf. Demosth. *Ep.* 3, p. 1478, τί δήποτε σὺνχ ἐώρα
τὰ δίκαια ταῦτα. Plato, *Phædr.* 267 A. πρὸ τῶν ἀληθῶν τὰ εἰκότα εἶδον
ὡς τιμητέα μηλλον.

διὰ γάρ. "For, because it was necessary to do this by laying hands upon him, and it was not lawful to summon him before the Archon as if one had wished to expel an alien (from the chorus).".... Aristides, as an Athenian citizen, would not be liable to the legal process mentioned in § 16.c.

αὐτόχειρ, "the perpetrator," generally in connection with homicide; the orator tries to put both offences on the same footing (Ulpian).

18. a. νικᾶν ἀν. "Who fancied they might win the prize." A Chorēgus would have a strong motive for proceeding to such extremes, Midias had none.

παρὰ τοῦτο. "By these means." παρὰ is used in this sense, of that which turns the scale and on which the result critically depends. Cf. Xen. *de Mag.* *Eq.* 1, 5 (speaking of the practice of vaulting on horseback) πολλοῖς
γάρ ἡδη ἡ σωτηρία παρὰ τοῦτο ἐγένετο. Madv. § 75.

γε ἵπηρχεν ὁν, οὐδέ ἐφ' ὑβρει τοῦτ' ἐποίησεν. ἀλλ' οὐ
e. Μειδίᾳ τούτων οὐδὲν ἔστιν εὐπεῖν. καὶ γὰρ ἐχθρὸς ἦν,
καὶ μεθ' ἡμέραν εἰδὼς ὑβριζε, καὶ οὐκ ἐπὶ τούτου μόνου,
ἀλλ' ἐπὶ πάντων, φαίνεται προηρημένος με ὑβρίζειν.
f. καὶ μὴν οὐδὲ τῶν πεπραγμένων ἐμοὶ καὶ τούτοις οὐδὲν
δρμοιον ὄρῳ. πρῶτον μὲν γὰρ ὁ θεσμαθέτης οὐχ ὑπὲρ
ὑμῶν οὐδὲ τῶν νόμων φροντίσας, οὐδέ ἀγανακτήσας
φανήσεται, ἀλλ' ίδιᾳ πεισθεὶς ὀπόσφ δίποτε ἀργυρίῳ,
καθυφεὶς τὸν ἀγώνα. ἔπειθ' ὁ πληργεὶς ἐκεῖνος ὑπὸ τοῦ
Πολυζήλου, ταῦτα τοῦτο, ίδιᾳ διαλυσάμενος, ἐρρώσθαι
πολλὰ τοὺς νόμοις εἰπὼν καὶ ὑμῖν, οὐδέ εἰσήγαγε τὸν
g. Πολύζηλον. εἰ μὲν τοίνυν ἐκείνων κατηγορεῖν βούλεται 527
τις ἐν τῷ παρόντι, δεῖ λέγειν ταῦτα. εἰ δ' ὑπὲρ ὁν ἔγω

ἵπηρχεν ὁν. "He was not an enemy of old standing." ὑπαρχ. always implying, "to be to begin with," as its derivation compels us to indicate.

e. εἰδὼς. "Wittingly;" opposed to the *ἀγνοια* of the other offender.

καὶ οὐκ ε. τ. "And not on this occasion only, but on all occasions has clearly made a principle of insulting me."

f. καὶ μὴν. "Moreover, I see no similarity either between my conduct and that of these other (insulted persons)" i. e. the Thesmophete and the Proedrus.

φροντίσας. "Not bestowed a thought on you (the Court) or the laws," which were equally insulted when he received the blow. ὑπὲρ is a usual preposition with φροντίζ. Plato, *Euthyph.* 4. D. &c.

ιδιᾳ πεισθεὶς. "Privately induced by some pecuniary compensation or other." δίποτε implies irony and contempt, = whatever paltry sum it might be.

καθυφεὶς. "Treacherously compromised the suit;" a favourite phrase of the orator's, p. 262. l. 12, p. 652. l. 22. Latin *prævaricari*.

ταῦτα τοῦτα. See § 10. f.

διαλυσάμενος. "Having made a private compromise, and thrown overboard the laws and yourselves, did not even bring P. into Court" (by a summons for assault). ἐρρώσθ. εἰτ. like χαίρειν λέγων. Plat. *Phæd.* 61. B.

g. ἐκείνων. "If somebody" (i. e. Midias) "wants to accuse them (the Thesmophete and Proedrus, for not bringing actions against the offenders) "at the present juncture, he is quite right to talk thus." τις is often thus used to speak at a person: cf. Aristoph. *Ran.* 552, 554, &c.

ει δ' ὑπὲρ. "But if he wants to defend himself on the point touching which I have accused him, he should say anything rather than this." He will only throw additional lustre on my conduct, as contrasted with those inefficient officers. ὑπὲρ is thus used with ἀπολογεῖσθαι by Antiphon, 121, 16. Plato *Gorg.* 480. B., but the more general construction is for ὑπὲρ to govern the *person* defended, not the *charge*. On πᾶν τούναντίον, see § 10. f. last note.

τούτου κατηγόρηκα ἀπολογεῖσθαι, πάντα μᾶλλον, ἡ ταῦτα λεκτέον. πᾶν γὰρ τούναυτίον ἐκείνοις, αὐτὸς μὲν οὗτε λαβὼν οὐδὲν, οὗτ' ἐπιχειρήσας λαβεῖν φανήσομαι, τὴν δὲ ὑπὲρ τῶν νόμων καὶ τὴν ὑπὲρ τοῦ θεοῦ καὶ τὴν ὑπὲρ ὑμῶν τιμωρίαν δικαίως φυλάξας, καὶ νῦν ἀποδεδωκώς ὑμῖν. Μή τοινυν ἔτετε ταῦτα αὐτὸν λέγειν, μηδὲ ἀν 12.a. βιάζηται, πείθεσθε ὡς δίκαιον τι λέγοντι. ἀν γὰρ ταῦθι οὕτως ἐγνωσμένα ὑπάρχῃ παρ' ὑμῖν, οὐκ ἐνέσται αὐτῷ λόγος οὐδὲ εἰς. ποία γὰρ πρόφασις, τις ἀνθρωπίνη καὶ μετρία σκῆψις φανεῖται τῶν πεπραγμένων αὐτῷ; ὅργη νὴ Δία. καὶ γὰρ τοῦτο τυχὸν λέξει. ἀλλ' ἀ μὲν ἄν b. τις ἄφυω τὸν λογισμὸν φθάσας ἔξαχθῇ πρᾶξαι, καὶ νίβριστικῶς τοῦτο ποιήσῃ, δι' ὅργην γ' ἔνι φῆσαι πεποιηκέναι· ἀ δὲ ἀν ἐκ πολλοῦ συνεχῶς, ἐπὶ πολλὰς ἡμέρας, παρὰ τοὺς νόμους πράττων τις φωράται, οὐ μόνον δῆπου

ἀποδεδωκώς. "Committed to your execution."

12. a. ἀν βιάζηται. "Not even if he persist in it." A peculiar use of this verb. See Plato, *Sophist.* 241. D., and below § 56. a.

ἐγνωσμένα. "If this course is determined on by you, he will not have a word to say, no! not one." *Ἐγνωκα* is similarly used (= "I have determined") in the speech against Conon, p. 1258. l. 11. For *ἐνεσται* it would be better to read *ἔσται*, for though *ἐνεστι λέγειν* is common enough, *ἐνεστι λόγος* is rare. Cf. Eurip. *I. T.* 998. (Buttm.)

νὴ Δία. "Passion, he will say" (was an excuse). The words *νὴ Δία* correspond to the Latin *at enim*, and are rightly called the 'adversative particles,' as they introduce a supposed reply or objection to what the speaker has been saying. "Forsooth" will often serve as the translation.

τυχόν. Another accus. absolute; "it having so chanced," i. e. "perhaps."

b. ἀλλ' ἀ μὲν ἄν. "Now, to whatever lengths a man may have been carried in a moment when reason was drowned, even though he may have acted with violence, he can say he did it in a passion; but what a person is detected committing from a long period, without intermission, for many days, is not only far from being done in a passion, but the said person is clearly guilty of deliberate violence." *μη* after *ἀπέχει* is the usual redundant negative following a *verbūm arcendi*, which the English idiom is obliged to omit. The aor. subj. here (as so often elsewhere) has the force of the *exact future* in Latin, our "shall have;" so that *fecerit* would exactly translate *ποιήσῃ*.

Φωρᾶν is quite the technical term for "catching a thief," or "playing the detective." Aristoph. *Nub.* 499. *Ran.* 1363. With the general sentiment of this passage we may compare Aristot. *N. E.* VII. vi. 4.

- Χαθρίαν οὔτε τύπτοντα, οὔτε ἀφαρπάζοντα τὸν στέφανον,**
h. οὐθ' ὅλως προσιόντα ὅποι μὴ προσῆκεν αὐτῷ. πολλοὺς
δ' ἀν ἔχων εἰπεῖν ἔτι, καὶ διὰ πολλὰς προφάσεις,
ἔχθροὺς γεγενημένους ἀλλήλους, οὐδένα πώποτε οὔτε
ἀκήκοα οὔτε ἑώρακα, ὅστις εἰς τοσοῦτον ἐλήλυθεν
19.a. ὕβρεως, ὥστε τοιοῦτόν τι ποιεῖν. Οὐδέ γε ἐκεῦνο
οὐδεὶς ὑμῶν οἶδ' ὅτι μημονεύει πρότερον τῶν ἐπὶ
τοῖς ἴδιοις, ἢ καὶ τοῖς κοινοῖς, ἔχθρῶν ἀλλήλους οὐδένα
οὔτε καλουμένων τῶν κριτῶν παρεστηκότα, οὐθ', ὅταν
δόμνυμασιν ἔξορκοῦντα, οὐθ' ὅλως ἐπ' οὐδενὶ τῶν τοιού-
b. των ἔχθρὸν ἔξεταζόμενον. ταῦτα γάρ πάντα καὶ τὰ
τοιαῦτα, ὡς ἄνδρες Ἀθηναῖοι, φιλονεικίᾳ μὲν ὑπαχθέντα
χορηγὸν ὅντα ποιεῖν, ἔχει τιὰ συγγράμμην· ἔχθρα δὲ
ἐλαύνοντά τινα, ἐκ προαιρέσεως, ἐφ' ἄπασι, καὶ τὴν
ἴδιαν δύναμιν καὶ βίαν κρείττω τῶν νόμων οὖσαν ἐνδει-
κνύμενον, Ἡράκλεις, βαρὺ καὶ οὐχὶ δίκαιόν ἐστιν, οὐδὲ
c. συμφέρον ὑμῖν. εἰ γάρ ἐκάστῳ τῶν χορηγούντων τοῦτο 536

h. προσιόντα. "Stepped in where he had no right," in allusion to Midias having been present when the umpires were taking their oath.

19.a. οὐδέ γε. "And no one among you (I am sure) remembers a case, where, of men who were enemies on private or even public grounds, any single person before this was either standing by while the umpires [of the games] were being summoned [to assemble], or was dictating the oath when they were swearing." The participles here may all be fairly translated as imperfects: *πρότερον*, an adverb of time, though closely connected with the subsequent verb, *παρεστηκότα*, is placed a long way from it in the sentence, a common construction with verbs of "remembering;" cf. Xen. *Cyr.* 2, 4, 12. "*Ἐναγχος οὖν τοτέ σου μέμνηαι ἀκούσας.*" Midias, while the judges were taking oath to award the prize to that Choregus who should fairly win it, suggested a mental reservation, "except it be Demosthenes;" hence he is said (ironically) *εξορκοῦν*.

b. ταῦτα γάρ. "For there is some excuse for your doing these sort of things when Choregus, induced by your eagerness for success, but (to act thus) when you are persecuting a man from enmity, in cold blood, on all occasions, and exhibiting your private power and violence as superior to the laws, this is grievous." With the participles *ἐλαύνοντα* and *ἐνδεικνύειν*. we must repeat *ποιεῖν ταῦτα*.

c. εἰ γάρ. "For if this were plain beforehand to every one of the Choragi, viz.: 'If so and so be my enemy, Midias or any one else that is equally audacious or wealthy, I shall first be deprived of the victory,

πρόδηλον γένοιτο, ὅτι ἀν ὁ δεῖνα ἔχθρὸς ἡ μοι, Μειδίας ἡ τις ἄλλος θρασὺς οὗτω καὶ πλούσιος, πρῶτον μὲν ἀφαιρεθήσομαι τὴν νίκην, καὶ ἀμεινον ἀγωνίσωμα τινος ἔπειτ' ἐφ' ἄπασιν ἐλαττωθήσομαι καὶ προπηλακιζόμενος διατελέσω· τις οὕτως ἀλόγιστος, ἡ τις οὕτως ἄθλιός ἐστιν, δῆτις ἐκὼν ἀν μίαν δραχμὴν ἐθελήσειεν ἀναλώσαι; οὐδεὶς δήπον. ἀλλ', οἷμαι, τὸ πάντας ποιοῦν καὶ φιλοτιμεῖσθαι δ. καὶ ἀναλίσκειν ἐθέλειν ἐκεῦνό ἐστιν, δῆτι τῶν ἵσων καὶ τῶν δικαίων ἔκαστος ἡγεῖται ἑαυτῷ μετεῖναι ἐν δημοκρατίᾳ. ἐγὼ τοίνυν, ὡ ἄνδρες Ἀθηναῖοι, τούτων οὐκ ἔτυχον διὰ 20.a. τοῦτον. ἀλλὰ χωρὶς ὧν ὑβρίσθην καὶ τῆς νίκης προσαπετρήθην. Καίτοι πᾶσιν ὑμῖν ἐγὼ τούτο δεῖξω σαφῶς, δῆτι μηδὲν ἀσελγὲς ἔξην ποιοῦντι Μειδίᾳ, μηδ'

though I perform better than my neighbours; (by *τινος* he means to imply all his competitors;) secondly, shall be damaged on every occasion and perpetually insulted?—who is so devoid of reason, or so ill-starred, that he would voluntarily consent to spend a single drachma?" (i. e. on the λειτουργίᾳ). The introduction of *ὅστις* and *ὅστι* which precedes it, vary the construction a little: had he written simply *τις δὲν τὸν ἐθελήσειεν* it would be a regular conditional sentence with the optative in protasis and apodosia: as it is, the apodosia contains an indicative.

ὁ δεῖνα, "So and so." A favourite expression of Aristoph., see *Ranæ* 918, and elsewhere. A very happy use of it is found in the speech of Demosth. περὶ συντάξεως, p. 187. ὁ δεῖνα τοῦ δεῖνος τὸν δεῖνα εἰσῆγειλε.

d. τὸ πάντας ποιοῦν. "That which induces all men both to be patriotic zealots and to be ready to expend their money, is this; that each person expects, in a democracy, to share equal and just rights." He believes, that is, that the popular form of constitution will secure for him 'a fair field and no favour,' in the Dramatic contest, as well as everywhere else. προσαπετρ. Observe the element *πρός*. it was an extra grievance Demosthenes losing the prize.

20. a. *ἴξην*. "Midias had the power, without doing anything outrageous, without insulting, without striking, both to annoy me, and himself to display patriotism towards you according to law, and to prevent me from being able now so much as to open my mouth about him" (i. e. for complaint). *ἴξην* and *ἔχην*, both strictly imperfect = he had the power but did not use it; it was his duty, but he didn't do it: our idiom is "could have done," "ought to have done," but in Greek they preserve the present infinitive. These sentences dependent on *ἴξην* are really all consecutive: he could annoy me, yet *so as* not to do me violence: (*poterat mihi nocere ut nihil violaret*:) it is, I think, this consecutive sense which makes the negatives here *μὴ*, and not *οὐ*. And is it not rather to this consecutive power of *μὴ* that we must refer its use between the article and adjective? e. g. *τὰ μὴ καλὰ* = the

- ὑβρίζοντι, μηδὲ τύπτοντι, καὶ λυπεῖν ἐμὲ, καὶ κατὰ τὸν νόμουν αὐτῷ φιλοτιμεῖσθαι πρὸς ὑμᾶς, καὶ μηδὲ διάραψ
 b. τὸ στόμα περὶ αὐτοῦ νῦν ἔχειν ἐμέ. ἔχρην γὰρ αὐτὸν,
 ὡς ἄνδρες Ἀθηναῖοι, ὅτ’ ἐγὼ τῆς Πανδιονίδος χορηγὸς ὑπέστην ἐν τῷ δήμῳ, τότε τῆς Ἐρεχθίδος ἀναστάντα,
 τῆς ἑαυτοῦ φυλῆς, ἀνθυποστήρας, καὶ καταστήσαντ
 ἑαυτὸν ἐξ ἵσου, καὶ τὰ δύτα ἀναλίσκοντα, ὥσπερ ἐγὼ,
 c. οὕτω με ἀφαιρεῖσθαι τὴν νίκην· ὑβρίζειν δὲ τοιαῦτα
 καὶ τύπτειν οὐδὲ τότε. νῦν δὲ τοῦτο μὲν οὐκ ἐποίησεν,
 ἐν φὶ τὸν δῆμον ἐτίμησεν ἀν., οὐδ’ ἐνεανιεύσατο τοιούτον
 οὐδέν· ἐμοὶ δὲ ὅς, εἴτε τις, ὡς ἄνδρες Ἀθηναῖοι, βούλεται

things which are *such as* not to be beautiful (*ea quae non sunt pulchra*); whereas *τὰ οὐ καλὰ* simply = those which are not beautiful: the speaker in the latter case has two or three ugly objects before his eye, in the former he regards a whole class possessed of such qualities as to make them ugly. Neither Madvig or Arnold, however, so explain the idiom, § 207, § 228. We can account for the use of *μὴ* here on a simpler ground, that *ἐξ* followed by a negative constitutes a prohibitive sentence.

b. “For when *I* undertook in the public assembly to be Choragus of the tribe P., *he* ought then to have risen up, (*ἀναστ. sc. to address the assembly*), and undertaken a rival Chorégia of his own tribe E., and to have thus deprived me of the victory, by having placed himself on an equal footing, and by spending his money as I did.” i. e. he ought to have provided a chorus which would eclipse mine and keep me fairly from winning.

c. *ὑβρίζειν*. “But he ought not to have insulted me thus even then? even had he been Choragus. “But, as it was, he did not adopt that course whereby (*εἰ*, Madv. § 39, R.) he would have done honour to the Commons; nor did he show his mettle.” *νεανιεύεσθαι* is here used in quite a different sense to what we found in § 8. b. The translation I have given of it is from Shilleto’s note on the *De Fals. Leg.* p. 401 (end). It is surely no parallel, as he argues, to the meaning of *νεανιεύαμένων* there, which is, “made boastful promises.” Schaefer, however, adopts this latter view.

ἐμοὶ δὲ ὅς. “But myself who either in madness, if any one chooses to think it so, (for madness, perhaps, it is to be doing what is beyond your power,) or in patriotic zeal, undertook to be Choragus, he dogged with insults so undisguised and abominable that at last he could not keep his hands even off my sacred garments, or my chorus, or my person.” *τελευτῶν*, *ἀρχόμενος*, *ἔχων*, and some few other participles, are used in an idiom which is the inversion of our own: *τελευτ. εἰπε*, lit. “he said ending,” i. e. “he ended with saying:” *ληρεῖς ᔁχων*, “you trifle keeping,” i. e. “you keep trifling.” This Greek usage puts the participle where we place the finite verb and *vice versa*, see Madv. 176. c. R. *ποιεῖν* is the imperf. infin. = to be trying to do. *παρηκ. ἐπηρ.* we have had already at § 7. b.: the notion is of Midias following close on his heels and insulting him all the while.

νομίσαι μανίᾳ· μανία γάρ ἵσως ἔστιν, ὑπὲρ δύναμιν τι ποιεῖν· εἴτε καὶ φιλοτιμίᾳ, χορηγὸς ὑπέστηην, οὕτω φανερῶς 537 καὶ μαρῶς ἐπηρεάζων παρηκολούθησεν, ὥστε μηδὲ τῶν ἱερῶν ἴματίων μηδὲ τοῦ χοροῦ μηδὲ τοῦ σώματος τῷ χεῖρε τελευτῶν ἀποσχέσθαι μου. εἰ τοίνυν τις ὑμῶν, ὡς ἄνδρες Ἀθηναῖοι, ἀλλως πως ἔχει τὴν ὁργὴν ἐπὶ Μειδίαν, ἢ ὡς οὐ δέον αὐτὸν τεθνάναι, οὐκ ὁρθῶς ἔχει. οὐ γάρ ἔστι δίκαιον οὐδὲ προσῆκον, τὴν τοῦ παθόντος εὐλάβειαν τῷ μηδὲν ὑποστειλαμένῳ πρὸς ὕβριν μερίδα εἰς σωτηρίαν ὑπάρχειν. ἀλλὰ τὸν μὲν ὡς ἀπάντων τῶν ἀνηκέστων αἰτιον κολάζειν προσήκει, τῷ δὲ ἐπὶ τοῦ βοηθεῶν ἀποδιδόναι τὴν χάριν. Οὐδὲ γάρ αὖ τοῦτ' ἔστιν εἰπεῖν, ὡς, οὐ γεγεν- 21.a. ημένου πώποτ' οὐδενὸς ἐκ τῶν τοιούτων δεινοῦ, τῷ λόγῳ τὸ πρᾶγμα ἔγώ νῦν αἴρω, καὶ φοβερὸν ποιῶ. πολλοῦ b.

εἰ τοίνυν. “If then there is any one of you whose anger against Midias falls short of insisting that he must be put to death,” lit. “who cherishes the anger he does cherish (*τὴν*) in any other (i. e. lower) degree than this, viz.: the sentiment that he ought to die.” The *οὐ* here (according to our idiom) must be omitted in translation, and is a very singular Attic use after such expressions as *μᾶλλον ἢ*, *ἀλλως ἢ*, and the like: it is thus explained by Buttman, ‘If you say, *τοῦτο μᾶλλον ποιῶσα ἢ ἔκεινο*, you deny of *ἔκεινο* what you affirm of *τοῦτο*, and hence the negative before *ἔκεινο* creeps in.’ A perfect instance in Thucyd. III. 86 (when they are repenting of their vote to destroy Mytilene) *ἀμὸν τὸ βούλευμα πᾶλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτιούς*. Buttman maintains ‘abusum hunc vocule οὐ nasci potuisse nonnisi in formulâ affirmativâ quâ posterior pars negatur.’ Hermann’s view was just the opposite; there are not sufficient examples of the construction to settle the point conclusively.

οὐ γάρ ἔστι δίκ. His argument is: Whoever thinks Midias does not deserve capital punishment, is come to a conclusion from wrong premises; for he gives to Midias the credit of nothing irremediable (like murder or mutilation) having occurred; whereas the credit of that is due entirely to my forbearance in not retaliating his outrage. Render: “For it is not just nor proper that the forbearance of his victim should contribute at all to save a man who has set no bounds to his insolence.” Had the orator expressed his argument fully he would have inserted the words *διὰ τὸ μηδὲν ἀνήκεστον γεγονεῖν* after *τεθνάναι*: but he leaves this step to be supplied in the mind of his hearers. *ὑποστειλ.* lit. “taken in sail,” like *ὑφειμένῳ*. On *μερίς*, see § 50.a.

ὡς. “As though he had been actually guilty.” *ἐπὶ τοῦ βοη.* simply “in abetting my cause;” that is to be their *locus* of shewing the gratitude they feel for Demosthenes’ good behaviour.

21.a. *αἴρω.* “That I exaggerate the fact in my description,” though

γε καὶ δεῖ. ἀλλ' ἵσασιν ἄπαντες, εἰ δὲ μὴ, πολλοί γε,
Εὐθυνον, τὸν παλαισταντά ποτ' ἐκεῖνον τὸν νεανίσκον,
Σώφιλον τὸν παγκρατιαστήν· ἴσχυρός τις ἦν, μέλας, εὖ
οἴδ' ὅτι γιγνώσκουσι τινες ὑμῶν, δν λέγω· τοῦτον ἐν
Σάμῳ ἐν συνουσίᾳ τινὶ καὶ διατριβῇ οὕτως ἰδίᾳ, ὅτι ὁ
τύπτων αὐτὸν ὑβρίζειν φέτο, ἀμυνάμενον οὕτως, ὥστε καὶ
c. ἀποκτεῖναι. ἵσασιν Εὐαίωνα πολλοί, τὸν Δεωδάμαντος
ἀδελφὸν, ἀποκτείναντα Βοιωτὸν ἐν δείπνῳ καὶ συνόδῳ
κοινῇ, διὰ πληγῆν μίαν. οὐ γάρ ἡ πληγὴ παρέστησε τὴν

nothing so very dreadful has occurred. He proceeds to give two instances, where homicide had been committed on very much slighter provocation than he had received from Midias.

b. ἀλλ' ἵσασιν. "All people, or, if not all, at any rate many, know Euthynus, that young man, the celebrated (*ἐκεῖνον*) wrestler, who so revenged himself on Sophilus the Pancratist; (Euthynus was a strong, dark fellow: I am quite sure some of you are aware of the man I mean;) I say, every body knows that in Samos, at a party and entertainment which was quite private, he (Euthynus), because the striker (Sophilus) intended to insult him, so revenged himself that he killed his man." The construction is rather obscure, owing to the subject and object being both accusatives. The orator was going to say *ἵσασιν Εὐθυνον ἀμνάμ.* Σώφιλον ὥστε ἀποκτεῖναι; but before he arrives at the word *ἀμνάμ.* he inserts a parenthesis describing Euthynus' personal appearance; after the parenthesis he repeats the subject by means of the pronoun *τοῦτοι,* and then carries out the original construction. Most texts have *καὶ* before Σώφιλον, i. e. "the youth who wrestled and revenged himself." Buttmann and Schaefer consider the *καὶ* an interpolation, but Kennedy prefers it.

παγκρατιας. The Pancratium comprised wrestling and boxing.

οὕτως ἔδια. This *οὕτως* is something like the Homeric *αὗτως*, "only so" and nothing more." See further on, § 33. c., for another example. *Also Olynth. I. p. 14 (end)* *οὕτω πεις ἀνευ πραγμάτων ταῦτα λαμβάνετε.*

c. Δεωδάμ. The famous orator and lawyer. See Aesch. against *Ct. 73, 20.*

διὰ πληγῆν. "On account of a single blow." *διὰ* with the accus. indicates the cause or author: with the genitive, the means.

παρέστησε. The Aorist of habit and frequency, which is best rendered by our present, "causes." As a rule the Aorist, if not translateable by our simple Preterite, approaches more nearly to our *indefinite Present;* for here "causes" = "is wont to cause," not definitely = "is causing at this moment." We should always, of course, avoid introducing our auxiliary "have" in rendering an Aorist, except the presence of such an adverb as *τότε, ήδη,* or the like, convert the *Aoristum* into *Tempus Finitum:* *ήδη ἐποίησα* would mean, for instance, "I have already made," but that is because the adverb has changed the time from indefinite into finite. See also Madvig, § 111, n. a. b.

δργὴν ἀλλ' ή ἀτιμία· οὐδὲ τὸ τύπτεσθαι τοῖς ἐλευθέ-
ροις ἔστι δεινὸν, καίπερ δὲν δεινὸν, ἀλλὰ τὸ ἐφ' ὕβρει.
πολλὰ γάρ δὲν ποιήσειεν ὁ τύπτων, ω̄ ἄνδρες Ἀθηναῖοι, d.
δὲν ὁ παθῶν ἔνια οὐδὲν ἀν ἀπαγγεῖλαι δύναις ἑτέρῳ, τῷ
σχῆματι, τῷ βλέμματι, τῇ φωνῇ, ὅταν ω̄ς ὑβρίζων, ὅταν
ώς ἔχθρὸς ὑπάρχων, ὅταν κοιδύλοις, ὅταν ἐπὶ κόρρης.
ταῦτα κινεῖ, ταῦτα ἔξιστησιν ἀνθρώπους αὐτῶν, ἀθεῖς
δύτας τοῦ προπηλακίζεσθαι. οὐδεὶς δὲν, ω̄ ἄνδρες Ἀθη- e.
ναῖοι, ταῦτ' ἀπαγγέλλων δύναιτο τὸ δεινὸν παραστῆσαι
τοῖς ἀκούοντις οὕτως, ω̄ς ἐπὶ τῆς ἀληθείας καὶ τοῦ
πράγματος τῷ πάσχοντι καὶ τοῖς ὄρῶσιν ἐναργῆς ή̄
ὑβρις φαίνεται. σκέψασθε δὴ πρὸς Διὸς καὶ θεῶν, ω̄
ἄνδρες Ἀθηναῖοι, καὶ λογίσασθε παρ' ὑμῖν αὐτοῖς, δσφ
πλείονα ὄργην ἐμοὶ προσήκε παραστῆναι πάσχοντι
τοιαῦτα ὑπὸ Μειδίου, ή̄ τότε ἐκείνῳ τῷ Εὐαίωνι τῷ τὸν
Βοιωτὸν ἀποκτείναντι. ὁ μὲν γε ὑπὸ γνωρίμου, καὶ f.
τούτου μεθύοντος, ἐναντίον ἔξ ή̄ ἐπτὰ ἀνθρώπων, ἐπλήγη,
καὶ τούτων γνωρίμων· οἱ τὸν μὲν κακεῖν ἐφ' οἰς ἐπραξεῖ,
τὸν δὲ̄ ἐπαινέσεσθαι μετὰ ταῦτα, ἀνασχόμενον καὶ κατα-

δεινὸν. “It is not the being beaten that is so aggravating to a freeborn man, (aggravating enough though it be,) but the being beaten with insult. For the striker could do many things (some of which his victim could not even describe to a third party), by his gesture, his look, his voice; when he strikes as insulting you, when he strikes as your inveterate enemy....” This passage is much admired by all ancient and modern commentators. See Quintil. vi. i. 17. Longin. 20. &c.

d. *κοιδύλοις*, with the fist closed: *ἐπὶ κόρρης*, with the hand open, κόρρη meaning the side of the forehead. Plato, *Gorg.* 486. c. Theocr. XIV. 34.

e. *ἴξιστησιν*. Exactly our expression “puts beside themselves,” as implying frenzied anger.

f. *τὸ δεινὸν*. “To convey an idea of the aggravation in the clear light which the insult truly and actually assumes to the victim and the spectators.” It is easy to see the meaning and construction of this, but, to be anything like English, it requires more paraphrasing even than I have given it.

παραστῆναι. Of anger, simply “to be felt.”

g. δὲ μὲν γε. This is a more elegant reading than δὲ μὲν γάρ, as the γε implies, however severe the assault, *at any rate* it was made by an acquaintance, and with other alleviating circumstances.

σχόνθ' ἔαυτὸν, ἥμελλον· καὶ ταῦτ' εἰς οἰκίαν ἐλθὼν ἐπὶ δεῖπνον, οἱ μηδὲ βαδίζειν ἔξην αὐτῷ. ἐγὼ δ' ὑπ' ἔχθροῦ, νήφοντος, ἔωθεν, ὕβρει καὶ οὐκ οἴνῳ τούτῳ ποιούντος, ἐναντίον πολλῶν καὶ ξένων καὶ πολιτῶν, ὑβριζόμην, καὶ ταῦτ' ἐν ἵερῳ, καὶ οἱ πολλή μοι ἦν ἀνάγκη βαδίζειν

- 22.a. χορηγοῦντι. Καὶ ἐμαυτὸν μέν γε, ὃ ἄνδρες Ἀθηναῖοι, σωφρόνως, μᾶλλον δὲ εὔτυχῶς οἴμαι βεβουλεύσθαι, ἀνάσχόμενον τότε, καὶ οὐδὲν ἀνήκεστον ἔξαχθέντα πρᾶξαι. τῷ δὲ Εὐαίσιν, καὶ πᾶσιν, εἴ τις αὐτῷ βεβοήθηκεν ἀτιμαζομένῳ πολλὴν συγγνώμην ἔχω. δοκοῦσι δέ μοι καὶ
b. τῶν δικασάμτων τότε πολλοῖ. ἀκούω γὰρ αὐτὸν ἔγωγε μιᾶ μόνον ἀλῶναι φήσῃ, καὶ ταῦτα οὔτε κλαίσαντα, οὔτε δεηθέντα τῶν δικαστῶν οὐδενὸς, οὔτε φιλάνθρωπον

ἥμελλον. “Who were certain to abuse the one (Boeotus) for what he had done, and to praise the other afterwards, if he was patient and restrained himself.” μᾶλλα is very frequent in this sense in Attic. Aristoph. *Ran.* 268. *Acharn.* 347, &c., where we generally render it, “Aye! I thought you would,” i. e. I was sure of your doing so.

ἔξην. “Where he was not all obliged to go.” lit. “it was in his power not to go.” μῆδε, of course, is in close connection with βαδίζειν. Cf. *Aesch. Eumen.* 899. Euseon's presence at the dinner was not compulsory, that of Demosthenes at the Temple was: πολλή μοι ἦν ἀνάγκη, as he says below. His contrast of details here is extremely well sustained and vigorous.

22. a. μᾶλλον δὲ εὐτυχῶς. Though maintaining that ‘discretion is the better part of valour,’ he wishes to convey the idea that his not retaliating was partly accidental good fortune; otherwise they might come to the natural conclusion that he had been afraid.

ἔξαχθέντα. “Excited.” Eurip. *Ion.* 361. Thucyd. III. 45. Plato, 572. B.

συγγνώμην. “I can make great allowance.” we must, from this, supply συγγν. ἔχειν after δοκοῦσι in the next sentence.

μιᾶ, i. e. by a majority of one vote in favour of his condemnation. If the votes were equal in the Areopagus, the prisoner was acquitted. *Aesch. Eumen.* 752, 3. ἀλῶναι is, of course, passive in sense, the 2nd Aor. and Perf. of the obsolete ΑΛΙΣΚΩ being used intransitively, like those of Ιστημ, φύω, and others.

κλαίσαντα. The regular practice for a defendant in the Athenian law courts, as we see from this speech and elsewhere. It is most happily introduced by Aristoph. in the *Vespæ*, where the house-dog is on his trial: l. 976. ποῦ τὰ παιδία; ἀναβάνετ’, ὁ ποντάρα, καὶ κυνζόμενα αἴτειτε, κάντιβολέτε, καὶ δακρύετε. Vv. 811—1008 in that play are an excellent *locus classicus* as illustrating the proceedings of an ordinary criminal suit.

φιλάνθρωπον. “Act of politeness,” somewhat ironical in this sense. Cf. *De Fals. Leg.* 384. φιλανθρωπευόμενος πρὸς τὸν πρέσβετος, where flattering and cajoling are implied.

οὗτε μικρὸν οὕτε μέγα οὐδ' ὅτιοῦν πρὸς τοὺς δικαιοστὰς
 539 ποιήσαντα. θῶμεν τούννυν οὔτωσί· τοὺς μὲν καταγνόντας c.
 αὐτὸν μὴ ὅτι ἡμύνατο διὰ τοῦτο καταψηφίσασθαι, ἀλλ'
 ὅτι τοῦτον τὸν τρόπουν, ὥστε καὶ ἀποκτεῖναι· τοὺς
 δ' ἀπογνόντας, καὶ ταύτην τὴν ὑπερβολὴν τῆς τιμωρίας
 τῷ γε τὸ σῶμα ὑβρισμένῳ δεδωκέναι. τί οὖν; ἐμοὶ d.
 τῷ τοσαύτῃ κεχρημένῳ προνοίᾳ τοῦ μηδὲν ἀνήκεστον
 γενέσθαι, ὥστε μηδὲ ἀμύνασθαι, παρὰ τοῦ τὴν τιμω-
 ρίαν ὃν πέπονθα ἀποδοθῆναι προσήκει; ἐγὼ μὲν οἴμαι
 παρ' ὑμῶν καὶ τῶν νόμων· καὶ παράδειγμά γε πᾶσι
 γενέσθαι τοῖς ἄλλοις, ὅτι τοὺς ὑβρίζοντας ἀπαντας καὶ
 τοὺς ἀσελγεῖς οὐκ αὐτὸν ἀμύνεσθαι μετὰ τῆς ὀργῆς,
 ἀλλ' ἐφ' ὑμᾶς ἄγειν δεῖ, ὡς βεβαιούντων ὑμῶν καὶ
 φυλαττόντων τὰς ἐν τοῖς νόμοις κατὰ τῶν ἀδικούντων
 τοῖς παθοῦσι βοηθεῖας.

Οἴμαι τοίνυν τινὰς ὑμῶν, ὃ ἄνδρες δικαιοσταὶ, ποθεῖν 23.a.
 ἀκοῦσαι τὴν ἔχθραν, ἥτις ἦν ἡμῖν πρὸς ἀλλήλους.
 νομίζειν γὰρ οὐδένα ἀνθρώπων οὕτως ἀσελγῶς καὶ
 βιαλῶς οὐδενὶ τῶν πολιτῶν ἀν χρήσασθαι, μὴ μεγάλον

c. τοὺς μὲν καταγγεῖν. "That those who voted for his condemnation did not pass the vote against him merely for this reason, because he retaliated, but because he retaliated in such a way as actually (*καὶ*) to cause death; while those who voted acquittal allowed even this extravagance of retaliation to a man personally outraged:" i. e. considered it as a case of justifiable homicide.

d. παρὰ τοῦ. The interrogative in its more usual Attic form.

γε is probably the correct reading after παράδειγμα—the whole case would be “an example” generally, and a caution to violent characters. There is no need to substitute με, or τοῦτον, one or other of which readings have crept into the text, from want of intelligence on the part of the copyist.

αἰτὸν ἀμύνην. “To take vengeance oneself” in a passion instead of bringing the bully into court.

τῆς ὀργῆς. The due and proper degree of anger to be felt on receiving an insult. Hence the article is prefixed.

βεβαιούντων. Your enforcing penalties on behalf of one persecuted person would encourage others to wait for legal redress.

23.a. ἀν may fairly be retained both after οὐδένα and before χρήσασθαι, as it adds to the vigour of the sentence, and such reduplication of ἀν is too common in Greek to need illustration. Madvig, § 189. b.

b. τείρος δότος, ὁ αὐτῷ προσφείλετο. βαύλομει δὴ καὶ περὶ ταύτης ὑμῶν ἔξ ἀρχῆς εἰπεῖν καὶ διηγήσασθαι, ὥς εἰδῆτε, ὅτι καὶ τούτων ὄφείλων δοῦται δίκην φανήσεται. ἔσται δὲ περὶ αὐτῶν βραχὺς ὁ λόγος, καὶ ἀκοθεατέστησθαι δοκῶ. Ἡνίκα τὰς δίκας ἐλαχού τῶν πετράων τοῖς ἐπιτρόποις, μειρακυλλιον ὡν κομιδῆ, καὶ τοῦτον οὐδὲ εἰ γέγονεν εἶδὼς, σὺδὲ γυγνώσκειν· ὡς μιδὲ τὸν ὄφελον· τότε μοι μελλουσῶν εἰσιέμαι τῶν δικῶν εἰς ἡμέραν ὥστερει τετάρτην ἡ πέμπτην, εἰσεπήδησαν ἀδελφὸς ὁ τούτου καὶ οὗτος εἰς τὴν οἰκίαν ἀντιδιδόντες τριπαρχίαν. τοῦνομα μὲν δὴ παρέσχεν ἐκεῖνος καὶ ἡν ὁ ἀντιδιδοὺς, 540
Θρασύλοχος· τὰ δὲ ἔργα πάντα ἡν καταπραττόμενα ὑπὸ

προσφείλετο, i. e. εἰ μὴ προφίλετο μεῖζον (Ulpian).

b. καὶ τούτων = his more ancient acts of injustice, for which also he had as yet paid no penalty.

καὶ ἀκοθεατέστησθαι. He repeats the same formula exactly at § 44 b. ἀκοθ. implying “a long way back” in point of time.

c. λαγχάνειν δίκ. Like our process of having a true bill found by the grand jury. “To institute actions.” The word λαγχ. is used because a prosecutor had to “obtain” the Archon’s permission to bring a suit into Court, and the Archon decided the order of hearing “by lot.” Hence λαγχ. comes to signify simply the “declaration,” or terms of the indictment. Three speeches of the orator against *Aphobus* (the principal of his trustees) are extant.

μειρακύλλ. κομιδῆ. “Quite a stripping.” Aristoph. *Ran.* 89.

εἰδίσθι. “Not knowing of defendant’s existence, much less being acquainted with him, and, oh! would that I were not so to this day.” With ὄφελον we must supply γιγνώσκειν. On the construction of ὄφελ. see Madv. § 129. R. 2.

εἰσιέμαι. “To come on,” lit. to enter the court, this verb serving as a passive to εἰσάγειν in its technical sense.

τετάρτην, i. e. the fourth or fifth day from the time when they broke into the house.

ἀντιδιδόντες. “Offering to exchange.” By the legal process *Antidosis*, any citizen called upon to fulfil a *leitourgia* might call upon any other person not so charged either to fulfil the duty in his stead, or submit to a complete exchange of properties. The law is quoted in the speech of the orator against *Phenippus*, at the beginning. The trierarchia was one of the two extraordinary *leitourgai*, the *eisphora* (property-tax) being the other: the Trierarch’s duties were to supply the state at private expense with vessels of war, both triremes and smaller craft.

Θρασύλοχος is the brother of Midias, who as trierarch supplied his name for the proposition, and made the offer.

καταπραττόμενα. Buttmann’s emendation for καὶ τὰ πραττόμενα: if the latter reading be preserved, ὑπὸ must be rejected, obviously.

τοῦτον. καὶ πρῶτον μὲν κατέσχισαν τὰς θύρας τῶν d. οἰκημάτων, ὡς αὐτῶν ἡδη γυγνομένας κατὰ τὴν ἀντίδοσιν. εἴτα τῆς ἀδελφῆς, ἔτ' ἐνδον οὔσης τότε καὶ παιδὸς οὔσης κόρης, ἐναντίον ἐφθέγγοντο αἰσχρὰ καὶ τοιαῦτα, οὐαὶ δὲν ἀνθρώποι τοιοῦτοι φθέγξαιντο· οὐ γὰρ ἔγωγε προαχθεῖν ἀν εἰπεῖν πρὸς ὑμᾶς τῶν τότε ρήθεντων οὐδέν· καὶ τὴν μητέρα καὶ ἐμὲ καὶ πάντας ὑμᾶς ὥρτὰ καὶ ἄρρητα κακὰ ἔκειπον. δέ δὲν δεινότατον, καὶ οὐ λόγος, e. ἀλλ' ἔργον ἡδη· τὰς δίκας ὡς αὐτῶν οὔσας, ἡφίσαν τοῖς ἐπιτρόποις. καὶ ταῦτ' ἐστὶ μὲν παλαιὰ, δύως δέ τινας ὑμῶν μυημονεύειν οἶμαι. ὅλη γὰρ ἡ πόλις τὴν ἀντίδοσιν, καὶ τὴν ἐπιβουλὴν τότε ταύτην καὶ τὴν ἀσέλγειαν ἤσθετο. κάγὼ τότε παντάπασιν ἔρημος f. ὧν καὶ νέος κομιδῆ, ἵνα μὴ τῶν παρὰ τοῖς ἐπιτρόποις ἀποστερηθείην, οὐχ δσα ἐδυνήθην ἀνακομίσασθαι προσδοκῶν εἰσπράξειν, ἀλλ' δσων ἐμαυτῷ συνήδειν ἀπεστερήμενφ, δίδωμι εἴκοσι μνᾶς τούτοις, ὅσου τὴν

d. *αὐτῶν*. Ironically: "As if already their own property :" of course the house and estate would be exchanged simultaneously when antidosis was accepted.

ετ' ἐνδον, i. e. unmarried. Bekk. Charicl. p. 472 (translation).

ἡπτὰ κ. τ. λ. "Against my mother, &c. they uttered the freest abuse in all varieties of language." ὥρτὰ καὶ ἄρρητα is idiomatic = *dicenda tacenda*, what ought to be said and what ought not; "promiscuous." The element *ἐξ* implies the *freedom* of their speech: a similar expression is found in Soph. *Electr.* 520. *κατοι πολλὰ πρὸς πολλούς με δὴ Εξείπατ, ως θρασεῖα καὶ πέρα δικη Ἀρχε.*

e. *ἡφίσαν*. "Withdrew the action against the trustees," or rather "were for withdrawing," as the imperfect implies. Had Demosthenes consented to the antidosis, his action against his guardians, with the rest of his property, would have passed into the hands of Midias' brother (*αὐτῶν οὖσάς*); and therefore the latter would have had the option of withdrawing the suit; for which purpose Aphobus and the other trustees were doubtless aiding and abetting him. Demosthenes, however, avoided the antidosis, and accepted the leitourgia, by paying the requisite sum of money to the contractors who undertook to provide the vessel. Observe the augment placed on the first syllable of the preposition *ἐν* in composition: a like irregular form, *ἥφιε,* is found at p. 301, 10, and I. 18 (60, 19) *ικει ἥφιον.*

ἐδυνήθην, i. e. "I was enabled to recover" alluding to his partial success in the trial, a verdict for 10 talents against Aphobus; not "I had the power of recovering" as a mere question of right. He expected to recover 14 talents, knowing how much his guardians had defrauded him of, and therefore did not scruple about paying 20 minæ then, to avoid antidosis.

- a. τριηραρχίαν ἵσαν μεμισθωκότες. Τὰ μὲν δὴ τότε ὑβρίσματα τούτων εἰς ἐμὲ ταῦτ' ἔστι. δίκην δὲ τούτῳ λαχὼν ὑστερον τῆς κακηγορίας, εἶλον ἐρήμην. οὐ γάρ ἀπήντα. λαβὼν δὲ ὑπερήμερον καὶ ἔχων, οὐδενὸς ἥψαμην πώποτε τῶν τούτου, ἀλλὰ λαχὼν ἔξουλης πάλιον οὐδέπω καὶ τήμερον εἰσελθεῖν δεδύημαι· τοσαύτας τέχνας
- b. καὶ σκήψεις οὗτος εὑρίσκων ἐκκρούει. κάγῳ μὲν οὕτως εὐλαβῶς τῇ δίκῃ καὶ τοῖς νόμοις ἀπαυτα πράττειν ἀξιῶ· ὁ δὲ, ὡς ὑμεῖς ἀκούετε, ἀσελγῶς οὐ μόνον εἰς ἐμὲ καὶ τοὺς ἔμοις φέτο δεῶ ὑβρίζειν, ἀλλὰ καὶ εἰς τοὺς φυλέ· 541 τας δὲ ἐμέ. ὡς οὖν ταῦτ' ἀληθῆ λέγω, κάλει μοι τούτων τοὺς μάρτυρας, ἵνε εἰδῆθε ὅτι πρὶν κατὰ τοὺς νόμους δίκην, ὃν πρότερον ἡδικήθην, λαβεῖν, πάλιν τοιαύτα οὐα ἀκηκόατε ὑβρισμα.

c. **MARTTPEΣ.** Καλλισθένης Σφίγγτιος, Διόγυητος

μεμισθωκότες. At this time two citizens combined to defray the expenses of supplying each trireme for the State. See below, § 42 d. As regards this particular trierarchy, Thrasylochus was one partner and Philinus (§ 44) was the other. Accordingly Philinus became *συντριηραρχος* to Demosthenes. A contract for the vessel had been already entered into, and Calippus had undertaken to supply it for 40 minæ, the half share of which, 20 minæ, Demosthenes paid up at once. *ὅσσον κ. τ. λ.* “the sum for which they had contracted for the T.” *μισθοῦν = redemptori locare.* Two emended Trierarchic laws will be found in the *De Coronâ*, 261, 262.

24. a. τῆς κακῆς. “The bad language,” of which he had been speaking just before: hence the article *τῆς*.

ἐρήμην. “I got a verdict by default,” i. e. by the non-appearance of Midias when cited in court, *οὐ γάρ ἀπήντα.* The adj. *ἐρήμη.* is more generally, in Attic, of two terminations only: *δίκην* must, of course, be supplied here.

ἔχων, as well as **λαβὼν**, must be taken with *ὑπερήμερον*: the latter refers to the moment when Midias, having failed to pay his fine within the stated period, became *ὑπερήμερος*, from which moment Demosthenes had a right to seize his property for the amount: *ἔχων* to the same state of things continuing up to the present time when Demosthenes is speaking, and implying that he has still the same right, if he chose to use it.

ἔξουλης, sc. *δίκην*; see § 13. a. *εἰσελθ.* sc. *δίκην*; cf. *εἰσερχ.* *καταχειρ.* § 3. b.; also cf. the *Aphobus*, p. 840.

b. *εἰς τοὺς φυλέτας.* “But also to insult my fellow-tribesmen for my sake.” See § 36. b., 8. b. c.

c. **Σφίγγτιος.** “Of the deme Sphettus.” There were a hundred demes

Θορίκιος, Μυησόθεος Ἀλωπεκῆθεν, οἴδαμεν Δημοσθένην, φιλαρτυροῦμεν, κρίσιν, λελογχότα Μειδίᾳ ἔξουλης, τῷ καὶ νῦν ὑπ' αὐτοῦ κρινομένῳ δημοσίᾳ, καὶ ἡδη τῇ κρίσει ἐκείνῃ διαγεγονότα ἔτη ὀκτὼ, καὶ τοῦ χρόνου γεγενημένον παντὸς αἰτιον Μειδίαν, ἀεὶ προφασιζόμενον καὶ ἀναβαλλόμενον.

"Ο τοίνυν πεποίηκεν, ὡ ἄνδρες Ἀθηναῖοι, περὶ τῆς δ. δίκης, ἀκούσατε· καὶ θεωρεῖτε ἐφ' ἐκάστου τὴν ὕβριν καὶ τὴν ὑπερηφανίαν αὐτοῦ. τῆς γὰρ δίκης, ταύτης λέγω, ἣς εἰλον αὐτὸν, γέγνεται μοι διαιτητὴς Στράτων Φαληρεὺς, ἀνθρωπος πένης μέν τις καὶ ἀπράγμων, ἀλλως δὲ οὐ πονηρὸς, ἀλλὰ καὶ πάνυ χρηστός. ὅπερ τὸν ταλαίπωρον οὐκ ὄρθως οὐδὲ δικαίως, ἀλλὰ καὶ πάνυ αἰσχρῶς ἀπολάλεκεν. οὗτοσὶ διαιτῶν ἡμῖν ὁ Στράτων, ἐπειδή ποθ' ε. ἥκεν ἡ κυρία, πάντα δὲ ἡδη διεξεληλύθει ταῦτα τὰκ τῶν

in all, ten to each φυλὴ: the official description of a citizen would always, as here, include the name of his deme. The adjective, or adverbial form, (as Ἀλωπεκῆθεν, "of Alopecos,") or ἐκ with the genitive, (as ἐκ Πειραιῶς,) are used indifferently.

διαγεγονότα. "Eight years have elapsed since this verdict." The participle is governed by οἴδαμεν, the "Law" Greek for ιστομεν.

χρόνος = the delay.

d. ἐδολ. "Convicted him." This verb can be used equally with the acc. of the criminal or of the charge. See § 24. a.

διαιτητής. There were forty-four arbiters in all, each tribe having its own special: (from a misunderstanding of Ulpian's note, some have imagined that four hundred and forty was the number, but this appears extreme, even for litigious Athens). When the damages assessed, or the sum claimed, in any case, exceeded 10 drachmæ, a diestetes had to discuss the case before it went into court. He was bound, at the expiration of a specified period, (*προθεσμία*,) to pronounce his sentence, to which the Archons added their subscription. Any person disputing an arbiter's decision was to bring his action against them during the 11th month, Thargelion, throughout the whole of which all the arbiters of the year had to meet daily, to answer any such charge that should be laid. Skirophorion is the 12th month of the Greek year. An arbiter guilty of collusion was liable to *ἀτριμία*.

ἀπράγμων. "Not a man of business."

e. ἡ κυρία, sc. ἡμέρα = the last day for pronouncing sentence; same as προθεσμία.

διεξεληλύθει. "Had been gone through." This intrans. use is somewhat rare. Vid. *Olynth.* II. p. 19. l. 17, and *Epist. ad Philipp.* 153, 7.

νόμων, ὑπωμοσίαι, καὶ παραγραφαὶ, καὶ οὐδὲν ἔτ' ἦν ὑπόλοιπον, τὸ μὲν πρῶτον ἐπισχεῖν ἐδεῖτό μου τὴν διαιταν, ἐπειτα εἰς τὴν ὑστεραίαν ἀναβαλέσθαι· τὸ τελευταῖον δ', ὡς οὗτ' ἐγὼ συνεχώρουν, οὐθ' οὐτος απήντα,

f. τῆς δ' ὥρας ἐγίγνετο ὄψε, κατεδῆτησεν. ἡδη δὲ ἐσπέρας 542 οὐσης καὶ σκότους, ἔρχεται Μειδίας οὐτοσὶ πρὸς τὸ τῶν ἀρχόντων οἰκημα, καὶ καταλαμβάνει τοὺς ἄρχοντας ἔξιώντας, καὶ τὸν Στράτωνα ἀπιόντα ἡδη, τὴν ἔρημον δεδωκότα, ὡς ἐγὼ τῶν παραγενομένων τινὸς ἐπινθάνομην. τὸ μὲν οὖν πρῶτον οἵος τ' ἦν πείθειν αὐτὸν, τὴν δίκην, ἦν καταδειητήκει, ταύτην ἀποδειητημένην ἀποφαίνειν, καὶ τοὺς ἄρχοντας μεταγράφειν. καὶ πεν-

g. τίκοντα δραχμὰς αὐτοῖς ἐδίδουν. ὡς δ' ἐδυσχέραινον οὐτοὶ τὸ πρᾶγμα, καὶ οὐδετέρους ἐπειθεν, ἀπειλήσας καὶ διαλοιδορηθεὶς, ἀπελθὼν τί ποιεῖν; καὶ θεάσασθε

ὑπωμοσία. A formal request to have the case delayed, on the ground of the defendant or plaintiff being unable to attend from illness, travel, and such like causes: "oath of excuse."

παραγραφή. The same kind of process, only made in writing, and not supported by witnesses: "bill of exception."

ἐπισχεῖν = to stop my appeal for arbitration.

καταδαιτᾶν. To give a verdict for the plaintiff, as ἀποδαιτᾶν is for the defendant.

f. **οἰκημα**, "the office," implying one room only.

δεδωκότα τ. δρ. "Having given the suit in favour of the plaintiff by default." δίκαιος is, of course, understood: cf. the Latin idiom, "lites dare secundum."

οἵος τ' ἦν. "He was capable," equivalent to ἔτολμα, "he had the audacity." οἷος, without τε, in this sense, although defended by Reiske, is not the common Attic use.

ἀνεφέμενοι. The technical term for "giving sentence." μεταγράφειν, to re-write what you have previously written: here, apparently, the Archons were wanted to change that entry of the case which they had made in their own books.

ἔτισσον. "Was for giving them," the orator's favourite use of an imperfect tense. A very good instance is in the Zenothem. §81. ἔτισσε τὸν πρωτός, "he tried to persuade."

g. **τι ποιεῖν** depends, of course, on οἵος τε ἦν.

τὴν κακοήθειαν. τὴν μὲν δίαιταν ἀντιλαχών, οὐκ ὡμοσεν, ἀλλ' εἴασε καθ' ἑαυτοῦ κυρίαν γενέσθαι, καὶ ἀνώμοτος ἀπηνέχθη. βουλόμενος δὲ τὸ μέλλον λαθεῖν, h. φυλάξας τὴν τελευταίαν ἡμέραν τῶν διαιτητῶν, τὴν τοῦ Θαργηλίωνος ἢ τοῦ Σκιροφορίωνος, γυγνομένην, εἰς ἥν ὁ μὲν ἤλθε τῶν διαιτητῶν, ὁ δὲ οὐκ ἤλθε, πείσας τὸν πρυτανεύοντα δούναι τὴν ψῆφον παρὰ πάντας τοὺς νόμους, κλητῆρα οὐδὲ ὄντινοῦν ἐπιγραψάμενος, κατηγορῶν

g. τὴν μὲν δίαιταν. "He entered an objection against the arbitration (i. e. moved for a fresh trial), and then omitted to take the oath." *ἀντιλαχεῖν* describes the process of appeal against an arbitration considered unfair by the losing party; he had to swear that his objection was *bond fide*: this Midias omitted to do, as if the case were not worth it.

κυρίαν. "Confirmed against him." Agrees with *δίαιταν*, of course.

ἀπηνέχθη. His name was reported to the Thesmothetæ as having neglected to take the aforesaid oath, and so the previous judgment against him became irreversible.

h. τὴν τοῦ Θαρ. ἢ Σκιρ. "The last day of the arbiters' responsibility which belonged either to Th. or Sk." The last day of every month was called ἔνη καὶ νεά, "old and new," as if half of it belonged to the departing and half to the coming month. The name arose from Solon's effort to regulate the lunar year: the moon's monthly orbit being 29½ days, he added half a day to six months in the year, and subtracted half a day from the other six, so that the months were alternately 30 days and 29 days. In the former class of months the last day was called ἔνη κ. ν., in the latter it was not; but after the year ceased to be lunar, the last day of *every* month was called *ἔνη κ. νε.*; and though the old rules which established that name had been abolished, many people were under the impression that a month was over when the first half of its thirtieth day had expired; according to which erroneous theory, the last twelve hours of Thargelion would belong to the next month, Skirophorion. Strato, being no man of business, seems to have fallen into this error, and left the office before his responsibility was legally over: Midias, delighted to retaliate upon him, seized the opportunity, preferred his complaint at the Auditors' board, convicted the absent Strato by default, and got him punished with *ἀτιμία* for alleged partiality in his official decision.

οἱ μὲν ἤλθε. One arbiter did not attend and another did, according as they considered Thargelion was or was not come to an end already.

πρυτανεύοντα. The chairman of the Auditors (*λογισταί*): *De Coron.* p. 266, l. 9.

κλητῆρα = a witness present at the serving of a citation, whose name would have to be recorded on the documents.

κατηγορῶν. Buttmann defends this participle, in place of the gen. plur. *κατηγόρων*, which last would certainly have no meaning. The verb *κατηγύ* will not govern an accusative of the *person*, it is true, but it will an accus. of the *thing*; as Eurip. *Heracl.* 418; *Antiph.* 112, 34, &c. We may therefore understand the whole expression here as "bringing an accusation in the absence of the defendant," *δίκην* being understood with *ἐρημον*.

έρημον, οὐδενὸς παρόντος, ἐκβάλλει καὶ ἀτιμοῖ τὸν διαι-
i. τηγίρ. καὶ νῦν εἰς Ἀθηναίων, ὅτι Μειδίας ἔρημον ὥφλε
δίκην, ἀπάντων ἀπεστέρηται τῶν ἐν τῇ πόλει, καὶ καθά-
παξ ἄτιμος γέγονε. καὶ οὕτε δίκην λαχεῖν ἀδικηθέντα,
οὕτε διαιτητὴν γενέσθαι Μειδίᾳ, οὐθὲ δλως τὴν αὐτὴν
25.a. ὁδὸν βαδίζειν, ὡς ἔουκεν, ἔστ' ἀσφαλέσ. Δεῖ δὴ τοῦτο τὸ
πρᾶγμα ὑμᾶς οὔτωσὶ σκέψασθαι, καὶ λογίσασθαι τί ποτ'
εστὶν ὁ παθὼν Μειδίας οὔτως ὡμὸν τηλικαύτην ἐπεβού-
λευσε λαβεῖν τῶν πεπραγμένων παρ' ἀνδρὸς πολίτου 543
δίκην· κανὸν μὲν γὰρ τι δεινὸν ὡς ἀληθῶς καὶ ὑπερφυὲς,
συγγρώμην ἔχειν· ἐὰν δὲ μηδὲν, θεάσασθε τὴν ἀσέλγει-
αν καὶ τὴν ὡμότητα, γὰρ καθ' ἀπάντων χρῆται τῶν ἐν-
b. τυγχανόντων. Τί οὖν ἔσθ' ὁ πέπονθε; Μεγάλην τὴν Δί-
ῳφλε δίκην, καὶ τοσαύτην ὡστ' ἀποστεῖσθαι τῶν οὗτων.

οὐδενός, i. e. no one present to plead Strato's cause, as he had gone away himself in ignorance of what was impending.

ἐκβάλλει. sc. de foro. (Buttm.) It would amount to outlawry, according to our ideas. "He outlaws and disfranchises." To add force to his sentence, the orator represents Midias as doing *himself* what, in fact, was done only *at his instigation* by the authorities. "And now one of the arbiters (*i.e.* Strato), because Midias was cast in a suit by default, has been deprived of all his privileges in the city." This is ironical: of course the verdict against Midias was the ultimate cause of Strato's ruin: the orator represents it as the immediate cause, whereas that immediate cause was Strato's own stupidity.

i. *καὶ οὕτε.* "And it is not safe either to institute an action against Midias when you are injured by him, or to become his arbiter, or, in a word, to walk on the same highway with him."

25. a. His meaning is, Just consider what provocation Midias had: if it was great excuse him; if there was none, take this as an instance of his usual presumption.

λογίσασθαι. "Consider what in the world was this gross cruelty that Midias suffered, that he plotted to inflict such deep vengeance, for what had occurred, on the head of a citizen."

θεάσασθαι. Others read *θεάσασθαι*, depending like *ἔχειν*, on δεῖ. "Mark the brutality he exhibits to all that cross his path."

b. The orator introduces an imaginary interlocutor arguing in excuse for Midias. What harm has been done him? He has lost a verdict, says the interlocutor, with heavy damages. No! the damages were only a thousand drachms. Yes, says the other, but even that is unpleasant when the verdict is unjust, and he suffered under a technical plea. That was not the case: and, moreover, he never paid up. Demosthenes' replies are both introduced by *Ἄλλα.* On *νὴ Δία*, see § 12. a.

'Αλλὰ χιλίων ἡ δίκη μόνον ἦν δραχμῶν. Πάνυ γε· ἀλλὰ δάκνει καὶ τοῦτο, φαίη τις ἀν, ὅταν ἐκτίνειν ἀδίκως δέη· συνέβη δὲ ὑπερημέρφ γενομένῳ λαθεῖν αὐτῷ, διὰ τὸ ἀδικηθῆναι. 'Αλλ' αὐθημερὸν μὲν ἤσθετο· δὲ καὶ μέγιστόν ἔστι τεκμήριον τοῦ μηδὲν ἡδικηκέναι τὸν ἄνθρωπον· δραχμὴν δ' οὐδέπω μίαν ἐκτέτικεν. ἀλλὰ μήπω c. τοῦτο. ἀλλὰ τὴν μὴ οὖσαν ἀντιλαχεῖν αὐτῷ ἐξῆν δήπου καὶ πρὸς ἐμὲ τὸ πρᾶγμα καταστήσασθαι, πρὸς ὅντερ ἐξ ἀρχῆς ἦν ἡ δίκη. ἀλλ' οὐκ ἥβούλετο. ἀλλ' ἵνα μὴ Μειδίας ἀτίμητον ἀγωνίσηται δέκα μνῶν δίκην, πρὸς ἦν οὐκ ἀπήντα, δέον· καὶ, εἰ μὲν ἡδίκηκε, δίκην δῷ, εἰ δὲ μὴ, ἀποφύγῃ· ἀτιμον 'Αθηναῖων ἔνα εἶναι δεῖ, καὶ μήτε συγγράμμης μήτε λόγου μήτε ἐπιεικεῖας μηδεμιᾶς τυχεῖν, ἀ καὶ τοὺς ὅντας ἀδικοῦσιν ἅπανθ' ὑπάρχει. ἀλλ' ἐπειδή d. γε ἡτίμωσεν δὲν ἐβούλήθη, καὶ τοῦτ' ἔχαρισασθε αὐτῷ,

συνέβη. "And it happened that he became a defaulter before he knew it, because the verdict against him was unfair." Another excuse urged for Midias; that as he was unjustly cast he did not know when the full period, during which his fine should have been paid, had expired. The ordinary construction, ἔλαθεν ὑπερημέρος γενόμενος, is varied by the introduction of *συνέβη*. Demosthenes replies that Midias knew he was cast, the very day the verdict was given.

μήπω τοῦτο = Let us not allude to this as yet: "of that hereafter."

c. *ἀντιλαχ.* *τὴν μὴ οὖσαν* = to object to the verdict which [in his view] was null and void: i.e. to move for a new trial and have the old verdict set aside.

ἀτιμητον. See note at 9. c. Of course this paragraph is all ironical: that Midias, forsooth, may avoid standing his trial for petty damages, Strato must be a ruined man. "To save him from defending an action with damages legally assessed for 10 minæ, at which he put in no appearance, though he was bound to; to save him from either paying the penalty if he has done wrong, or being acquitted if he has not, one of the Athenians must needs be disfranchised." *ἴφ* is, of course, governed by *τινα μή*.

καὶ τοῖς ὅντας. "Even to those who are really guilty." Strato had not had a hearing, so there was no opportunity for shewing him consideration or leniency.

d. *ἔχαρισασθε.* "You had thus far indulged him:" after getting his own way throughout, has he complied with that legal sentence which instigated him to act so cruelly?

καὶ τὴν ἀναιδῆ γνώμην, ἢ ταῦτα προαιρεῖται ποιεῖν, ἐνέπλησεν αὐτοῦ, ἐκεῖνο ἐποίησε, τὴν καταδίκην ἐκτέτικε, δι’ ἣν τὸν ἄνθρωπον ἀπώλεσεν; οὐδὲ χαλκοῦν οὐδέπω καὶ ε. τήμερον· ἀλλὰ δίκην ἔξοιλης ὑπομένει φεύγων. οὐκοῦν ὁ μὲν ἡτίμωται καὶ παραπόλωλεν, ὁ δ’ οὐδ’ ὅτιοῦν πέπονθεν, ἀλλ’ ἄνω κάτω τὸν νόμους, τὸν διαιτητὰς, 544 πάνθ’ ὅσα ἀν βούληται στρέφει. καὶ ἡὴν μὲν κατὰ τοῦ διαιτητοῦ γνῶσιν, ἥν ἀπρόσκλητον κατεσκεύασεν, αὐτὸς κυρίαν ἑαυτῷ πεποίηται· ἥν δ’ αὐτὸς ὠφλεν ἐμοὶ, προσf. κληθεὶς, εἰδὼς, οὐκ ἀπαντῶν ἄκυρον ποιεῖν. καίτοι εἰ παρὰ τῶν ἔρημον καταδιαιτησάντων αὐτοῦ τηλικαύτην δίκην οὗτος ἀξιοῖ λαμβάνειν, τίνα ὑμῖν προσήκει παρὰ τούτου λαβεῖν, τοῦ φανερῶς τὸν ὑμετέρους νόμους ἐφ’ ὑβρει παραβαίνοντος; εἰ γὰρ ἀτιμίᾳ καὶ νόμων καὶ δικῶν καὶ

γ. “Under the influence of which he makes a principle of acting thus.”

τὴν καταδίκην. “Has he paid up the fine on account of which he ruined the man?” i. e. ruined Strato, for having imposed a fine upon him in the arbitration.

χαλκοῦ. The eighth part of an obol. It may be useful to mention the ratio of Attic money in the case of the four ordinary coins: six obols went to a drachma, a hundred drachmas to a mina, sixty minas to a talent. The value of a talent was about £250., of an obol about 1½d.

ε. ὑπομένει φεύγων. “He continues defendant,” see § 24. a. The expression is like ἡνείχετο ὄρον before, § 18. c. φεύγει, however, is the ordinary and simpler reading.

ἄνω κάτω. “Upside down.” καὶ usually stands between them in this phrase. Cf. Aristoph. *Av.* 3. Heind. *Gorg.* 493. A.: the absence of the copulatives throughout this sentence displays the indignation of the speaker.

καὶ τὴν μὲν. “And the decision against the arbitrator which he contrived without summons, he has himself got ratified for his own benefit: whereas that sentence he incurred at my suit, though summoned, with his full knowledge, and defaulting, he makes null and void.” His conduct has been as thoroughly illegal as *mine* has been legal; yet Strato has suffered the consequences of *his* action, *he* has never submitted to the penalty of *mine*, and so nullifies it. παρεσκεύ. is quite the orator’s technical word for *false* charges, so in p. 19, l. 28; p. 1048, l. 18, &c. That the charge was ἀπρόσκλ. has been stated at § 24. h.

f. τῶν ἔρημον. Strato was the only instance, but Demosthenes implies that Midias would do the same to any one else that acted similarly: thence the plural.

πάντων στέρησις, ἐκείνου τὰδικήματος προσήκουσά ἔστι δίκη, τῆς γε ὑβρεως μικρὰ θάνατος φαίνεται. Ἀλλὰ g. μὴν ὡς ἀληθῆ λέγω, κάλει μοι τούτων τοὺς μάρτυρας, καὶ τὸν τῶν διαιτητῶν ἀνάγνωθι νόμον.

MARTYREΣ. Νικόστρατος Μυρρινούσιος, Φανίας Ἀφιδναῖος, οἶδαμεν Δημοσθένην, φῶ μαρτυροῦμεν, καὶ Μειδίαν τὸν κρινόμενον ὑπὸ Δημοσθένους, ὅτ' αὐτῷ Δημοσθένης ἔλαχε τὴν τοῦ κακηγορίου δίκην, ἐλομένους διαιτητὴν Στράτωνα, καὶ ἐπεὶ ἤκει ἡ κυρία τοῦ νόμου, οὐκ ἀπαντήσαντα Μειδίαν ἐπὶ τὴν δλαίταν, ἀλλὰ καταλιπόντα. γενομένης δὲ ἐρήμου κατὰ Μειδίου, ἐπιστάμεθα h. Μειδίαν πείθοντα τόν τε Στράτωνα τὸν διαιτητὴν, καὶ ἡμᾶς δυτας ἐκείνοις τοῖς χρόνοις ἄρχοντας, ὅπως τὴν δλαίταν αὐτῷ ἀποδιαιτήσομεν, καὶ διδόντα δραχμὰς πεντήκοντα. καὶ ἐπειδὴ οὐχ ὑπεμείναμεν, προσαπειλήσαντα ἡμῖν, καὶ οὕτως ἀπαλλαγέντα. καὶ διὰ ταύτην τὴν αἰτίαν ἐπιστάμεθα Στράτωνα ὑπὸ Μειδίου καταβραβευ-
545 θέντα, καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα.

Δέγε δὴ καὶ τὸν τῶν διαιτητῶν νόμον.

i.

NOMOS. Ἐὰν δέ τινες περὶ συμβολαίων ἴδων

g. **MARTYREΣ.** The words and details of this deposition have already occurred above, and scarcely need further comment. We may observe another instance of inferior Greek in the form *κακηγόρου*. The plural of *χρονός* is quite classical, *Lys.* 99, 40; but *καταβραβεύειντα*, “unfairly sentenced,” is only found elsewhere in Hellenistic Greek. *πείθοντα* and *δίδοντα* are imperfects, see § 24. f. (last note).

h. ὑπεμείναμεν. “As we would not stand it, he threatened us, and so took himself off.”

i. **NOMOS.** “If certain parties are at issue with one another concerning private bonds, and wish to select any person as their arbiter, be it lawful for them to select whatsoever arbiter they please.” The law here cited has no bearing upon the argument: Ulpian says “the orator reads this law to shew the bench that Strato’s fine upon Midias was the legal fine, and that he was right in so pronouncing judgment by default.” Clearly, therefore, Ulpian must have had a different law before him, and we may infer that this has been wrongly substituted by some carelessness of the copyist. Others suppose that this is only the beginning of the proper law, and that the latter part, (which would refer to the case in court,) has been omitted.

πρὸς ἀλλήλους ἀμφισβητῶσι, καὶ βούλωνται διαιτητὴν ἐλέσθαι ὄντινοῦν, ἔξεστω αὐτοῖς αἱρεῖσθαι, δὲν ἀν βούλωνται διαιτητήν. ἐπειδὰν δ' ἔλωνται κατὰ κοινὸν, μενέτωσαν ἐν τοῖς ὑπὸ τούτου διαγνωσθὲντι, καὶ μηκέτι καταφερέτωσαν ἀπὸ τούτου ἐφ' ἔτερον δικαστήριον ταῦτὰ ἐγκλήματα· ἀλλ' ἔστω τὰ κριθέντα ὑπὸ τοῦ διαιτητοῦ κύρια.

26. a. Κάλει δὴ καὶ τὸν Στράτωνα αὐτὸν, τὸν τὰ τοιαῦτα πεπονθότα. ἔσταναι γὰρ ἔξεσται δήπονθεν αὐτῷ. οὗτος, ὡς ἄνδρες Ἀθηναῖοι, πένης μὲν ἵσως ἔστιν, οὐ πονηρὸς δέ γε. οὗτος μέντοι πολίτης ὁν, ἐστρατευμένος ἀπάσας τὰς ἐν ἡλικίᾳ στρατείας, καὶ δεινὸν οὐδὲν εἰργασμένος, ἔστηκε νυνὶ σιωπῆ, οὐ μόνον τῶν ἄλλων ἀγαθῶν τῶν κοινῶν ἀπεστερημένος, ἀλλὰ καὶ τοῦ φθέγξασθαι καὶ ὁδύρασθαι. καὶ οὐδὲ εἰ δίκαια ἡ ἀδικα πέπονθεν, οὐδὲ ταῦτ' b. ἔξεστιν αὐτῷ πρὸς ὑμᾶς εἰπεῖν. καὶ ταῦτα πέπονθεν ὑπὸ Μειδίου, καὶ τοῦ Μειδίου πλούτου καὶ τῆς ὑπερηφανίας, παρὰ τὴν πενίαν καὶ ἐρημίαν καὶ τὸ τῶν πολλῶν εἰς

ἐπειδὲν δ' ἔλωνται. (This is Reiske's excellent emendation for ἐπειδὰν βούλωνται. The words δ' ἔλωνται probably became corrupted into θέλωνται, and this apparent barbarism was altered into βούλωνται.) "When they shall have chosen their arbiter by common consent, let them abide by his decision, and not transfer the same charge from his bench into any other subsequent court, but let his sentence be final."

26. a. *ἔσταναι* = he may stand in court, I presume, though his disfranchisement prevents him from complaining against Midias, or in fact giving evidence at all, § 27. b.

γε may fairly here be rendered by its stereotyped translation, "at any rate."

ἡλικίᾳ. Here, the age for military service, viz. from 18 to 60.

ὁδύρασθαι. In the speech against *Timocrates*, p. 716, the law is quoted which prohibited disfranchised persons from appealing against their sentence, in the senate or the ecclesia.

b. *παρὰ τὴν πενίαν.* "By reason of his poverty," § 18. a. This use of *παρὰ* calls to mind our colloquial expression "all *along* of."

τὸ τῶν πολλῶν. "And his being one of the lower classes;" i. e. the insignificance of his position made him an easy victim.

είναι. καὶ εἰ μὲν παραβὰς τοὺς νόμους ἔλαβε τὰς πεντίκοντα δραχμὰς παρ' αὐτοῦ, καὶ τὴν δίκην, ἣν κατεδιήγησεν, ἀποδεδιηγημένην ἀπέφηνεν, ἐπίτιμος ἀνὴρ, καὶ, οὐδὲν ἔχων κακὸν, τῶν ἵσων μετεῖχε τοὺς ἄλλους ήμιν. c. 546 εἶπεδὴ δὲ παρεῖδε πρὸς τὰ δίκαια Μειδίαν, καὶ τοὺς νόμους μᾶλλου ἔδεισε τῶν ἀπειλῶν τῶν τούτου, τηνικαύτα τηλικαύτη καὶ τοιαύτη συμφορὴ περιπέπτωκεν ὑπὸ τούτου. d. εἰλθ' ὑμεῖς τὸν οὔτως ὡμὸν, τὸν οὔτως ἀγνώμονα, τὸν τηλικαύτας δίκας λαμβάνοντα ὃν αὐτὸς ἡδικῆσθαί φησι μόνον· οὐ γάρ ἡδίκητό γε· τούτον ὑβρίζοντα λαβόντες εἴς τινα τῶν πολιτῶν ἀφήσετε, καὶ μήθ' ἔορτῆς, μήτε ἱερῶν, μήτε νόμου, μήτ' ἄλλου μηδενὸς πρόνοιαν ποιούμενον; οὐ καταψήφιεῖσθε; οὐ παράδειγμα ποιήσετε; καὶ e. τί φήσετε, ὡς ἄνδρες δικασταί; τίνα, ὡς πρὸς τῶν θεῶν, ἔξετε εἰπεῖν πρόφασιν δικαλαν ἢ καλήν; ὅτι νὴ Δία ἀσελγής ἔστι καὶ βδελυρός; ταῦτα γάρ ἔστι τάληθῆ. ἀλλὰ μισεῖν ὄφειλετε, ὡς ἄνδρες Ἀθηναῖοι, δήπου τοὺς τοιούτους μᾶλλον ἢ σώζειν. ἀλλ' ὅτι πλούσιός ἔστιν; ἀλλὰ τούτο γε τῆς ὕβρεως αὐτοῦ σχεδὸν αἵτιον εὑρήσετε δν· ὥστ' ἀφελεῖν τὴν ἀφορμὴν, δι' ἣν ὑβρίζει, προσῆκε μᾶλλον ἢ σώσαι διὰ ταύτην. τὸ γάρ χρημάτων πολλῶν

καὶ εἰ μέν. Had he accepted the bribe, and reversed the decision, Midias would not have persecuted him, but left him in possession of his station and civic privileges.

c. *παρεῖδε.* “Disregarded Midias in comparison with equity,” = thought less of Midias than of his own judicial responsibility.

d. *λαμβάνοντα ὡν.* “This creature, so brutal, so unfeeling, who inflicts such retribution for the injuries he only *says* he has received (for injured he was *not*) this monster, I say, will you suffer to escape, when you have convicted him of wanton outrage on one of the citizens?” οὐ γάρ ἡδίκητό γε is quite parenthetical, to explain *φησι μόνον*.

e. *νὴ Δία* has again the adversative sense mentioned above, § 12. a.

σχέδον αἴτιον. “Well nigh the cause.” the venality of an Athenian law court made misdemeanours a luxury of the wealthy. Aristoph. *Vesp.* 552. sq.

ἀφορμὴν. “The material instrument.” *χρημάτων* depends, of course, on *κύριον* = to allow an abandoned character to have money at his disposal.

θρασὺν καὶ βδελυρὸν καὶ τοιοῦτον ἄνθρωπον ἔائن εἶναι
 27.a. κύριον, ἀφορμήν ἔστιν ἐφ' ὑμᾶς αὐτοὺς δεδωκέναι. Τί
 οὖν ὑπόλοιπον; ἐλεῆσαι, νὴ Δια. παιδία γὰρ παραστή-
 σεται, καὶ κλαιῆσει, καὶ τούτοις αὐτὸν ἔξαιτήσεται.
 τοῦτο γὰρ λοιπόν. ἀλλ' ἵστε δήπου τοῦθ, δτι τοὺς
 ἀδίκως τι πάσχοντας, δ μὴ δυνήσονται φέρειν, ἐλεεῖν
 προσήκει, οὐ τοὺς ὧν πεποιήκασι δεινῶν δίκην διδόντας.
 b. καὶ τίς ἀν ταῦτ' ἐλεῖσει δικαίως; ὥρων τὰ τοῦδε οὐκ
 ἐλεηθέντα ὑπὸ τούτου, ἀ τῇ τοῦ πατρὸς συμφορᾷ, χωρὶς
 τῶν ἄλλων κακῶν, οὐδὲ ἐπικουρίαν ἐνοῦσαν ὁρᾷ. οὐ γὰρ
 ἔστιν ὅφλημα, δ, τι χρὴ καταθέντα ἐπίτιμον γενέσθαι
 τοῦτον, ἀλλ' ἀπλῶς οὕτως ἡτίμωται τῇ ρύμῃ τῆς ὄργης
 καὶ τῆς ὕβρεως τῆς Μειδίου. τίς οὖν ὕβρίζων παύσεται, 547
 c. καὶ δι' ἀ ταῦτα ποιεῖ χρήματα ἀφαιρεθήσεται, εἰ τοῦτον

τοιοῦτον, i. e. a miscreant like Midias.

27. a. κλαιῆσαι. See note on § 22. b. Cf. also Cic. *Brutus*, 23, 3. *Suos pueros flens commendabat—isque se tum eripuit flammā, propter pueros misericordia populi commotā.* Also, Cic. *Orator*. 38, 131. The phrase *αὐτὸν ἔξαιτεσθαι* is very parallel to *Se eripere*.

δ μὴ δυνήσονται. The relative *δ* followed by *μὴ* differs from *δ* followed by *οὐ*, much as *qui* (= *talis ut*) with the subjunctive differs from *qui* with the indicative. The use of *μὴ* implies a comprehensive class, the use of *οὐ* one or more particular instances. Here, for example, δ μὴ δυν. φερ. = any and every of that class of injuries which they are unable to bear: whereas δ οὐ κ. τ. λ. = that particular injury which is unendurable. See also Madvig, § 203.

b. ταῦτα. sc. τὰ παιδία Μειδίου, as τὰ τοῦδε refers to Strato's children. "Who could fairly pity Midias' children when they perceive that Strato's have received no pity from Midias; whereas the children of Strato see that their father's misfortune, besides other evils, admits of no remedy? For there is no penalty on payment of which Strato could be restored to his franchise." There were three grades of *ἀτιμία*, one for more serious crimes, which was perpetual and hereditary; one for neglect of duties, which was removed on the duties being properly fulfilled; and a third, which was only partial as regarded the deprivation of civic rights. Strato was condemned for partiality as a judge, and therefore fell under the first of these three penalties: had he only been a debtor to the treasury, he might have become *ἐπίτιμος* again by discharging the debt, as his *ἀτιμία* would have belonged to the second class.

ρύμῃ. "Whirlwind:" lit. the rush and impetus; cf. the expression *πτερύγων ρύμη*.

c. εἰ τοῦτον. In some editions *μὲν* follows *τοῦτον*, and from *τίς οὖν* to *συνοργίσθητε* is one sentence, the note of interrogation at *ἐλεῖσετε* being omitted; but this would require *μηδέ* to be read before *συνοργίστε*, and the

ῶσπερ δεινὰ πάσχοντα ἐλεήσετε; εἰ δέ τις πένης, μηδὲν ἡδικηώς, ταῖς ἐσχάταις συμφοραῖς ἀδίκως ὑπὸ τούτου περιπέπτωκε, τούτῳ δ' οὐδὲ συνοργισθήσεσθε; μηδαμῶς. οὐδεὶς γάρ ἔστι δίκαιος τυγχάνειν ἐλέου τῶν μηδένα ἐλεούντων, οὐδὲ συγγνώμης τῶν ἀσυγγνωμόνων. ἐγὼ δ. γάρ οἶμαι πάντας ἀνθρώπους φέρειν ἀξιοῦν παρ' αὐτῶν εἰς τὸν βίον αὐτοῖς ἔρανον παρὰ πάνθ' ὅσα πράττουσιν, οὐ τοῦτον μόνον, ὃν συλλέγουσι καὶ οὐ πληρωταὶ γίγνονται τινες, ἀλλὰ καὶ ἄλλοι. οἷον, ἐγώ τις οὐτοσὶ ε. μέτριος πρὸς ἄπαντάς εἴμι, ἐλεήμων, εὐ ποιῶν πολλούς· ἄπασι προσήκει τῷ τοιούτῳ ταῦτα εἰσφέρειν, ἐάν που καιρὸς ἡ χρεία παραστῇ. ἔτερος οὐτοσὶ τις βίαιος,

natural answer would be *οὐδεὶς*, instead of *μηδαμῶς* (sc. *τοῦτο ποιᾶτε*). The reading of Buttmann's text is probably the correct one: "Who then will desist from wanton outrage? who will be mulcted of the money by means of which he perpetrates this conduct, if you shew pity to Midias? But when a poor man has fallen, by Midias' villainy, into the greatest misfortunes, will you then refuse to share his indignation at his persecutor?" The particle *δέ* is sometimes used in Attic prose with a certain emphasis (akin to *δῆ*) in an apodosis; but only where the apodosis, after a conjunction or relative adverb of comparison (*ὡς*, *ὡσπερ*), is made to stand out with special emphasis, by a demonstrative word or personal pronoun denoting an opposition to some other term.' Madvig, § 188, n. 6. Cf. Xen. *Hell.* 4, 1, 33. *εἰ οὖν ἔγώ μη γιγνώσκω τὰ δίκαια, ὑμεῖς δὲ διδάξατε με.* Soph. *Œd.* B. 1267, and elsewhere. The protasis, therefore, in this sentence extends from *εἰ δέ τις πένης* down to *περιπέπτωκε*, where the apodosis begins.

d. φέρειν ἀξιοῦν. The latter word is objected to by Reiske because it does not occur in the twin passage, § 50. b. If retained, *ἀξιός* has its ordinary sense, "think right to contribute;" "make a point of contributing." *αὐτῶν* and *αὐτοῖς* are reciprocal rather than reflexive. The *ἔρανοι* at Athens somewhat resembled our benefit clubs: citizens subscribing to an *ἔρανος* for general relief (*πληροῦντες ἔρανον*) could draw from it in their own time of need (*συλλέγειν ἔρανον*): the orator intimates that human life is on the same principle, if we contribute benefits to society we may expect benefits in return; if injuries, injuries. Cf. Dem. *adv. Aristog.* 776. The passage may be thus rendered: "For I think that all men, throughout the whole tenor of their conduct, are ready to contribute mutually a benefit subscription for their several lives, not that subscription only which they draw (under adversity) and of which there are certain contributors, but another also. *Par exemple*, here am I, an individual fair to everybody....to such a person all men should pay the same (kindness and equity). Here is another man, outrageous and brutal, pitying not a soul, and actually recognizing no one as a human being: he should be endowed with the same allowance (as he makes). You, Midias, as you have contributed this subscription (of brutality) deserve to draw the like repayment."

- ώμὸς, οὐδένα οὔτ' ἐλεῶν οὐθὲ ὅλως ἄνθρωπον ἡγούμενος· τούτῳ τὰς ὁμοίας φορᾶς παρ' ἑκάστου δίκαιων ὑπάρχειν. σὺ δὴ πληρωτής τοιούτου γεγονός ἐράνου σεαυτῷ
- 28.a. τοῦτον δίκαιος εἴ συλλέξεισθαι. Ἡγούμαι μὲν τοίνυν, ὡς ἀνδρες Ἀθηναῖοι, καὶ εἰ μηδὲν ἔτ' ἄλλο εἶχον κατηγορεῦν Μειδίου, μηδὲ δεινότερα ἦν, ἢ μέλλω λέγειν, ὃν εἰρηκα, δικαίως ἀν νμᾶς ἐκ τῶν εἰρημένων καὶ καταψήφισασθαι καὶ τιμῆν αὐτῷ τῶν ἐσχάτων. οὐ μὴν ἐνταῦθ' ἔστηκε τὸ πρᾶγμα, οὐδὲ ἀπορήσειν μοι δοκῶ τῶν μετὰ ταῦτα·
- b. τοσαύτην ἀφθονίαν οὗτος πεποίηκε κατηγοριῶν. ὅτι μὲν δὴ λειποταξίου γραφὴν κατεσκεύασε κατ' ἐμοῦ, καὶ τὸν τοῦτο ποιήσαντα ἐμισθώσατο, τὸν μιαρὸν καὶ λίαν εὐχερῆ, τὸν κονιορτὸν, Εὔκτήμονα, ἔάσω. καὶ γὰρ οὕτ' ἀνεκρίνατο ταύτην ὁ συκοφάντης ἐκεῖνος, οὐθὲ οὗτος οὐνός 548 δενὸς ἔνεκα αὐτὸν ἐμισθώσατο, πλὴν ἵν' ἐκκέοιτο πρὸ τῶν
- c. Ἐπωνύμων, καὶ πάντες ὅρῳεν. Εὔκτήμων Λουσιεὺς ἐγράψατο Δημοσθένην Παιανιέα λειποταξίου, καὶ μοι δοκεῖ καν προσγράψασθαι τοῦθ' ἡδέως, εἴ πως ἐνῆν, ὅτι Μειδίου

28.a. ἔστηκε τὸ πρᾶγμα. "The case is not yet finished," a very slight extension on the general meaning of ἔστηκε, "stands," or "has come to a stop."

ἀφθονίαν. "Such an affluence" of things to accuse him of.

b. λειποταξίου. "Desertion," failing to appear among the troops after they had been enrolled for a campaign. A charge for such offences would be exhibited as a public document in front of the Eponymi, ten statues in the Agora of the heroes that gave their names to the Attic tribes. The document would be worded as below: first the accuser's name, then ἐγράψατο, next the name of the offender, lastly the offence.

κονιορτὸν = qui gaudet sordibus et squalore: "scum of the earth." The line of Anaxandridas is well known:

Xaipeis tis alichmān h̄ ḥnukān' kouiortos ἀναπέφηνε.

ἀνεκρίνατο. "Presented himself for examination." 'Ανάκρισις is thus explained by Ulpian: "Any one making an impeachment is examined (*ἀνακρίνεται*) before the Archons' court, as to whether he will prosecute the case, whether he has witnesses, whether he requires to cite any."

οὐδενὸς ἔνεκα. Midias could have no motive for this unfounded charge but the pleasure of annoying Demosthenes by its publicity, and he would have liked to attach his own name as instigator of Euctemon, just to shew society how he could aggravate his enemies.

μισθωσαμένου γέγραπται. ἀλλ' ἐώ τοῦτο. ἐφ' ἦ γάρ
ἐκεῖνος ἡτίμωκεν αὐτὸν οὐκ ἐπεξελθὼν, οὐδεμιᾶς ἔγωγ' ἔτι
προσδέομαι δίκης, ἀλλ' ἵκανὴν ἔχω. 'Αλλ' ὁ καὶ δεινὸν, ὡς 29.a.
ἄνδρες Ἀθηναῖοι, καὶ σχέτλιον, καὶ κοινὸν ἔμοιγ' ἀσέβημα,
οὐκ ἀδίκημα μόνον, τούτῳ πεπράχθαι δοκεῖ, τοῦτ' ἔρω.
τῷ γὰρ ἀθλίῳ καὶ ταλαιπώρῳ κακῆς καὶ χαλεπῆς συμ-
βάσης αἰτίας Ἀριστάρχῳ τῷ Μόσχῳ, τὸ μὲν πρῶτον,
ὡς ἄνδρες Ἀθηναῖοι, κατὰ τὴν ἀγορὰν περιιών, ἀσεβεῖς
καὶ δεινοὺς λόγους ἐτόλμα περὶ ἐμοῦ λέγειν, ὡς ἔγω τὸ
πράγμα εἴμι τούτο δεδράκως ὡς δ' οὐδὲν ἥννε τούτοις, b.
προσελθὼν τοῖς ἐπ' ἐκεῖνον ἄγουσι τὴν αἰτίαν τοῦ φόνου,
τοῖς τοῦ τετελευτηκότος οἰκείοις, χρήματ' ὑπισχνεῖτο
δώσειν, εἰ τοῦ πράγματος αἰτιφντο ἐμέ. καὶ οὕτε θεοὺς,
οὐθ' ὄσταν, οὔτ' ἄλλο οὐδὲν ἐποίησατ' ἐμποδὼν τῷ τοι-
ούτῳ λόγῳ· οὐδὲ ὕκινησεν. ἀλλ' οὐδὲ, πρὸς οὓς ἔλεγεν
αὐτοὺς ἥσχύνθη, εἰ τοιούτῳ κακὸν καὶ τηλικοῦτον ἀδίκως
ἐπάγει τῷ· ἀλλ' ἔνα ὄρον θέμενος παντὶ τρόπῳ με c.
ἀνελεῖν, οὐδὲν ἐλλείπειν φέτο δεῖν· ὡς δέον, εἴ τις

c. ἡτίμωκεν. Whoever dropped an accusation once made, or failed to obtain one-fifth of the votes in court, was liable to the third degree of *ἀτιμία*, and could no longer appear as accuser in a similar case. See the speech *adv. Aristog.* p. 803. As Euctemon had met this fate, Demosthenes says he is satisfied and requires no further vengeance.

29. a. Ἀριστάρχου. Nicodemos, a most intimate friend of Eubulus, was found murdered. Aristarchus was charged with the deed, and as Eubulus was a political enemy of Demosthenes, the latter (according to Midias) was likely to have instigated Aristarchus to the atrocity. (Ulpian.)

b. ἐμποδὼν. "Allowed nothing to stand in his way." Xen. *Cyrop.* IV. 2, § 46. δὲ ὅλον πειρώμενοι θηρᾶν, εἰ ἐμποδὼν τι ποιησαίμεθα γενέσθα τὴν οὐκ ἀν πρέποντα ημῖν δοκοῖμεν ποιεῖν.

οὐδὲ ὕκινησεν. "No! he did not even hesitate:" this is not to be taken in conjunction with *ἐποίησατ'*, but as a complete and separate sentence.

el., after verbs of feeling, is often used where we might expect *ὅτι*. See Madvig, § 194.c. "Not even the presence of those he was addressing made him feel ashamed of bringing such an evil on a person," i. e. as he was trying to bring on me, in the shape of this charge of murder.

c. δέον is very undesirable, as δέον so immediately follows: if δέον be omitted φέτο has the force of *ηξίον*, "he resolved," as § 21. b. ὄρον is exactly the Latin *finitis*, "end in view."

ὥς δέον. "As though, in the event of any victim of his outrage thinking

ὑβρισθεὶς ὑπὸ τούτου δίκης ἀξιοῖ τυχεῖν, καὶ μὴ σιωπᾶ,
τούτον ἔξόριστον ἀνηρῆσθαι, καὶ μηδαμῆ παρεθῆναι, ἀλλὰ 549
καὶ λειποταξίου γραφὴν ἡλωκέναι, καὶ ἐφ' αἷματι φεύ-

30. a. γειν, καὶ μονονού προσηλώσθαι. Καίτοι ταῦθ' ὅταν
ἔξελεγχθῇ ποιῶν, πρὸς οὓς ὑβρίζε με χορηγοῦντα, τίνος
b. συγγνώμης, ἣ τίνος ἐλέου δικαίως τείξεται παρ' ὑμῶν;
ἐγὼ μὲν γάρ αὐτὸν, ὃ ἄνδρες Ἀθηναῖοι, νομίζω αὐτόχειρά
μου γεγενῆσθαι τούτοις τοῖς ἔργοις· καὶ τότε μὲν τοῖς
Διουνυσίοις τὴν παρασκευὴν, καὶ τὸ σῶμα καὶ τὰ ἀναλό-
ματα ὑβρίζειν, νῦν δὲ τούτοις οὓς ἐποίει καὶ διεπράττετο,
ἐκεῖνά τε καὶ τὰ λοιπὰ πάντα, τὴν πόλιν, τὸ γένος, τὴν

fit to obtain satisfaction and refusing to hold his peace, it were essential for that person to be ruined by banishment, and in no wise to be let off, but both to be convicted on an impeachment of desertion, and to be prosecuted for murder, and all but crucified." "The accus. absolute (*δέον*) is also used of impersonal expressions after *ὡς*, *ὡσπερ*. "as though." Madvig, § 182. *ἔξόριστον*, according to Suidas, is only a synonyme for *φυγάδα*, and so Heuchius explains *ἔξορίζειν*, "to banish;" perhaps *ἀνηρῆσθαι* may mean "to perish," as he says below *μηδὲ ταφῆναι οἶκον*. We find the Aorist Infin. *παρεθῆναι*, inserted among a string of Perfects: the latter imply a complete action with lasting results, the former has its usual force of single, transient action, and the change is due to the word *μηδαμῆ* preceding: *φεύγειν* as a present infin. implies continuoous suffering under an accusation never brought to a conclusion. *αἷμα*, in the sense of "bloodshed" is common in poetry, as Aesch. Cho. 520. Soph. Ed. Tyr. 101. It is thought by some (but not on sufficient authority) that *φεύγειν* ἐφ' αἷματι means "to avoid a charge of murder by going into exile," and they compare *αἷμα φεύγειν*, Eurip. Supp. 148; but probably *φεύ. ἐφ. αἱ.* is only a synonyme for *φεύγειν φόνου*. Cf. *φεύγειν ἐπὶ μηνύσει τινος*, Andoc. 3, 33. As regards the punishment of crucifixion at Athens, see Aristoph. Theom. 931, 940, 1001, sq., where Mnesilochus is affixed to a *σαΐδι* by ropes and nails.

30. b. *αὐτόχειρα*. "Assassin." § 17 c. *ἔργοις* is a dative of the instrument: such a dative implies the nearer and more immediate cause than would be indicated by a genitive with *διά*.

νῦν δὲ τούτοις οἷς. Reiske needlessly objects to this trajectio for *τούτοις δὲ οἷς νῦν*; the reason that *νῦν* stands first is the weight of its meaning, and this order of words adds to the vigour of the sentence considerably.

ἐκεῖνά τε καὶ. "Not only that (= my property and person), but also all else that I had." Schäfer gives to *τε καὶ* their archaic sense of *comparison*: "as he had injured my property and person, so, &c.," see Arnold's *Appendix to Madvig*, § 227, 228.

τὴν πόλιν. *Jus civitatis*. "My rights as a citizen." These accusatives are all governed by *ὑβρίζειν*, or rather by some such word as *ἀναιρεῖν* or *ἀποστεῖν*, implied in the sense of *ὑβρίζειν*,—of course he could not literally speak of "insulting a man's citizenship."

ἐπιτιμίαν, τὰς ἀλπίδας. εἰ γάρ δυ, ὡν ἐπεβούλευσε,
κατώρθωσεν, ἀπάντων δν ἀπεστερήμην ἔγω, καὶ μηδὲ
ταφῆναι προσυπήρχεν οἶκοι μοι. διὰ τί, ἄνδρες δικασταῖ; c.
εἰ γάρ, ἐάν τις παρὰ πάντας τοὺς νόμους ὑβρισθεὶς ὑπὸ¹
Μειδίου βοηθεῖν αὐτῷ πειράται, ταῦτα καὶ τοιαῦτα ἔτερ'
αὐτῷ παθεῖν ὑπάρξει, προσκυνεῖν τοὺς ὑβρίζοντας, ὥσπερ
ἐν τοῖς Βαρβάροις, οὐκ ἀμύνεσθαι, κράτιστον ἔσται.
'Αλλὰ μὴν, ὡς ἀληθῆ λέγω, καὶ προσεξέργασται ταῦτα 31.a.
τῷ βδελυρῷ τούτῳ καὶ ἀναιδεῖ, κάλει μοι καὶ τούτων
τοὺς μάρτυρας.

ΜΑΡΤΤΡΕΣ. Διονύσιος Ἀφιδναῖος, Ἀντίφιλος
Παιανιεὺς, διαφθαρέντος Νικοδήμου, τοῦ οἰκείου ἡμῶν,
βιαίῳ θανάτῳ ὑπὸ Ἀριστάρχου τοῦ Μόσχου, ἐπεξῆμεν
τοῦ φόνου τὸν Ἀριστάρχον. αἰσθόμενος δὲ ταῦτα Μειδίας, ὃ νῦν κριώμενος ὑπὸ Δημοσθένους, φιλαρυροῦμεν,
ἔπειθεν ἡμᾶς, δίδοντες κέρματα, τὸν μὲν Ἀριστάρχον ἀθροί-

τὰς ἀλπίδας. "My prospects." The whole of the preceding sentence is loosely expressed. First of all the word *νομῆσεν* refers only to the last clause from *νῦν* δὲ to ἀλπίδας; for the preceding clause τότε το ὑβρίζειν contains a matter of fact and not of opinion. We have had a similar sentence at § 7. a., and μὲν and δὲ here must be interpreted in a like manner, "whereas at the Dionysia [he outraged my property] now indeed [he ruins me utterly]." Next we have the trajectio already spoken of, then το καὶ in the sense of comparison, lastly the necessity of supplying a verb from the signification of ὑβρίζειν.

κατάρθωσεν is best taken active, with ἐν for its object.

προσυπήρχεν. "I should have had the additional calamity of not even being buried in my native land," i. e. I should have died in exile.

c. διὰ τί; the answer is not expressed, but may be inferred from the following sentence, as thus: ὅτι φευγεῖ τὸν οὐτως δεσλγῶς ὑβρίζοντα.

εἰ γάρ. If in case of a victim seeking redress he is subjected to further outrage, it were better for him to grovel at his persecutor's foot.

31.a. ἐπεξῆμεν τότε. The verb ἐπεξίδειν rarely governs an accusative of the person in prose. We find it once in this use in *Antiphon*, p. 112, 35. Euripides (*Androm.* 735) has τότε ἐπεξέλθειν θέλει.

κέρματα. "Small change :" why this is used in preference to χρήματα it is impossible to say, unless the indignation of the witnessmen is to be inferred. The word is common enough in comedy, cf. Aristoph. *Plut.* 879. *Av.* 1108, and there seems no reason to suspect that the reading here is corrupt.

ἀφεῖναι, Δημοσθένει δὲ τὴν γραφὴν τοῦ φόνου παραγράψασθαι.

- b. Λαβὲ δή μοι τὸν περὶ τῶν δώρων νόμον. Ἐν ὅσῳ 550 δὲ τὸν νόμον, ὡς ἄνδρες Ἀθηναῖοι, λαμβάνει, βούλομαι μικρὰ πρὸς ὑμᾶς εἰπεῖν, δεηθεὶς ὑμῶν ἀπάντων πρὸς Διὸς καὶ θεῶν, ὡς ἄνδρες δικασταὶ, περὶ πάντων, ὡς ἀνάκούητε, τοῦθ' ὑποθέντες ἀκούετε τῇ γνώμῃ, τί ἀν, εἴ τις ἔπασχε ταῦθ' ὑμῶν, ἐποίει, καὶ τίνα ἀν εἰχεν ὁργὴν
- c. ὑπὲρ αὐτοῦ πρὸς τὸν ποιοῦντα. ἐγὼ γάρ ἐνηνοχώς χαλεπῶς ἐφ' οἷς περὶ τὴν λειτουργίαν ὑβρίσθην, ἔτι πολλῷ χαλεπώτερον, ὡς ἄνδρες Ἀθηναῖοι, τούτοις τοῖς μετὰ ταῦτα
- d. ἐνήνοχα καὶ μᾶλλον ἥγανάκτηκα. τί γὰρ ὡς ἀλληθῶς πέρας ἀν φῆσει τις εἶναι κακλας, ή καὶ τίνα ὑπερβολὴν ἀναιδείας καὶ ωμότητος καὶ ὑβρεως, ἀνθρωπος εἰ ποιήσας δεινὰ, τὴν Δία, καὶ πολλὰ ἀδίκως τινὰ, ἀντὶ τοῦ ταῦτ' ἀναλαμβάνειν καὶ μεταγυνώσκειν, ἔτι πολλῷ δει-

παραγράψασθαι. "Fraudulently to direct against Demosthenes;" *false, temere, perfide* aliquid fieri indicat παρὰ. Cf. *παραπρεσβεύειν* (Reiske); Kennedy, however, translates, "to have a charge inserted in the indictment;" *τὴν γραφὴν*, i. e. the impeachment already made against Aristarchus: hence the article *τὴν*.

b. δώρων. Always used by Demosthenes in a bad sense, (for "bribe,") as δωρέα is in a good. § 45. a. 46. b. c. f.

λαμβάνει. While the clerk is getting the law the orator introduces a few points, which he pretends have only just occurred to him.

δεηθεὶς. "And, (I implore you all,) listen to whatever details you hear with this reflexion in your mind; what would any one of you have done had he suffered such treatment, and what resentment would he have felt on his own account against the perpetrator?" We should rather expect ἀκόντιον depending on δεηθεὶς, but there is no objection to take δέομαι ὑμῶν as parenthetic, at any time, and δεηθεὶς may be constructed the same way here. ὑποθέντες = As a substratum to their judgment, they are to enter into Demosthenes' personal feelings as far as possible.

c. τούτοις ἐνήνοχα. We should rather expect ἐπὶ again before τούτοις; but if it is easy to make the ἐπὶ before οἷς do double duty.

d. ὑπερβολὴν. If Midias' outrage is only ordinary outrage, what would extraordinary outrage be? how could any one go further? "What could any one describe as extravagance in shamelessness" beyond this, that a man begin with bad and go on to worse?

ἀναλαμβ. "To atone for and repent." we should rather invert the order of these two words in our idiom.

νότερα ὑστερον ἄλλα προσεξεργάζοιτο, καὶ χρῆτο τῷ πλουτεῖν μὴ ἐπὶ ταῦτα ἐν οἷς μηδένα βλάπτων αὐτὸς ἀμεινόν τι τῶν ὕδιων θήσεται, ἀλλ' ἐπὶ τάνατίᾳ, ἐν οἷς, ἀδίκως ἐκβαλών τινα καὶ προπηλακίσας, αὐτὸν εὐδαιμονιεῖ τῆς περιουσίας; ταῦτα τοίνυν, ὡς ἀνδρες Ἀθηναῖοι, πάντα ε. τούτῳ πέπρακται κατ' ἔμοῦ· καὶ γὰρ αἰτιαὶ ἐπίγαγέ μοι φόνου φευδῆ καὶ οὐδὲν ἐμοὶ προσήκουσαν, ὡς τὸ πρᾶγμα αὐτὸς ἐδήλωσε. καὶ γραφὴν λειποταξίου με ἐγράψατο, f. τρεῖς αὐτὸς τάξεις λελοιπώς· καὶ τῶν ἐν Εὐβοίᾳ πραγμάτων· τουτὶ γὰρ αὖ μικροῦ παρῆλθέ με εἰπεῖν· ἂν Πλούταρχος ὁ τούτου ξένος καὶ φίλος διεπράξατο, ὡς ἐγὼ αἰτιός εἴμι, κατεσκεύαζε, πρὸ τοῦ τὸ πρᾶγμα γενέσθαι πᾶσι φανερὸν διὰ Πλουτάρχου γεγονός· καὶ τελευτῶν, 551 βουλεύειν μου λαχόντος, δοκιμαζόμενου κατηγόρει. καὶ g. τὸ πρᾶγμα εἰς ὑπέρδεινόν μοι περιέστη· ἀντὶ γὰρ τοῦ

χρῆτο κ. τ. λ. Though the construction here is simple, it is difficult to translate it adequately. "And should employ his wealth not for that course of action whereby he will injure no one and promote to some extent his own private interests, but for that contrary course [of outrage] whereby he will degrade and insult his neighbour, and then congratulate himself on the affluence [that enabled him to do so]."

ἐκβαλών. Cf. § 24. h. (last note).

ε. οὐδὲν. "With which I had nothing to do as the circumstance itself proved."

f. τρεῖς. "Though thrice a deserter himself."

τῶν ἐν Εὐβοίᾳ depends on αἰτιός εἰμι, from τοῦτο to εἰπεῖν being parenthetical. "And that matter in Euboea (for this again I had all but forgotten to mention) which Plutarchus his guest-friend and intimate contrived, he tried to prove that I was to blame for, previous to its becoming plain to everybody that the thing was Plutarchus' doing [and not mine]." Plutarchus was tyrant of Eretria, and implored assistance from Athens against Philip. Demosthenes alone objected to a force being sent to the succour; and, as he was out-voted, a detachment of Athenians crossed to Euboea under Phocion and Hegesilaus. The Euboeans, however, as much afraid of Athens as they were of Philip, declined to co-operate with the Athenian force. See the speech *De Pace*, p. 58. The date was about B.C. 353, according to Böckh's calculation.

βουλεύειν. The five hundred members of the Βουλὴ were appointed by lot. Those whose names were drawn had first to be examined (δοκιμάζεσθαι) as to their age, parentage, and previous life, before entering on their duties as senators.

g. περιέστη. "Came round to a terrible crisis." The gale he had been

δίκην ὑπὲρ ὧν ἐπεπόνθειν, λαβεῖν, δοῦναι πραγμάτων, ὡν οὐδὲν ἐμὸν προσῆκε, δίκην ἐκινδύνευον. καὶ ταῦτα πάσχων ἔγω, καὶ τοῦτον τὸν τρόπον, ὃν διεξέρχομαι νυνὶ πρὸς ὑμᾶς, ἐλαυνόμενος, οὐκ ὧν οὔτε τῶν ἐρημοτάτων οὔτε τῶν ἀπόρων κομιδῆ, οὐκ ἔχω, ὡς ἄνδρες Ἀθηναῖοι,

b. ὅ, τι χρὴ ποιῆσαι. εἰ γὰρ εἰπεῖν τι καὶ περὶ τούτων ἥδη δεῖ, οὐ μέτεστι τῶν ἵσων οὐδὲ τῶν ὅμοιων, ὡς ἄνδρες Ἀθηναῖοι, πρὸς τοὺς πλουσίους τοῖς πολλοῖς ἡμῶν. οὐ μέτεστιν. οὖ. ἀλλὰ καὶ χρόνοι τούτοις τοῦ τὴν δίκην ὑποσχεῖν, οὓς ἀν αὐτοὶ βούλωνται, δίδονται· καὶ τάδικήματα ἔωλα τὰ τούτων ὡς ὑμᾶς καὶ ψυχρὰ ἀφικνεῖται. τῶν δ' ἄλλων ἡμῶν ἔκαστος, ἀν τι συμβῆ, πρόσφατος κρίνεται. καὶ μάρτυρές εἰσιν ἔτοιμοι τούτοις, καὶ συνήγοροι πάντες καθ' ἡμῶν εὐτρεπεῖς. ἐμὸν δὲ οὐδὲ τάλη-

32.a. θῆ μαρτυρεῖν ἐθέλοντας ὁράτε ἐνίους. Ταῦτα μὲν οὖν

blowing against Midias chopped round and blew against himself. That is the idea implied in *περιέστη*, though my illustration has no reference to the meaning of *περιστῆμι*. The usage in this sense is very common, e. g. Thucyd. IV. 12, VI. 24, &c.

ἐλαυνόμενος. "Persecuted," the idea being of a hunted animal; peculiarly applicable to Orestes in *Æsch. Eumen.* 75.

οὐν ὥν. "Though I am not a person most destitute of assistance or absolutely helpless," lit. = I do not belong to that class of people: meaning he was not entirely without friends or money, but still under such peculiar circumstances he could not realize what to do.

h. *τῶν πολλῶν.* "The lower classes of us have not equal, or even similar, rights in comparison with the wealthy." He approaches so inviolably a topic reluctantly, but from a sense of necessity. Therefore *εἰ....δεῖ* is his preface.

χρόνοι. "They have as much time as they please allowed them for submittting to justice." *χρόνος*, in the sense of "delay," § 24. c. The phrase *δίκην ὑπέχειν* is equivalent to *ἔκτίνει τιμωρίαν*. Soph. *O. T.* 552. Cf. Thucyd. VI. 80, 5. He means that the wealthy men interpose various delays to the progress of any charge against them, so that when the matter comes on for trial the facts are forgotten by the jury, and their indignation has cooled, from the interval of time since the offence was committed.

ἔωλα. "Stale," lit. 'a day old,' like *hesternus*: they suggest *ἔως*, "morning," as a derivation.

πρόσφατος (*φένω*), lit. 'freshly slaughtered.' Another metaphor from the larder.

ἀπείποι τις ἀν, οἷμαι, θρηνῶν. τὸν δὲ νόμον μοι λέγ' ἐφεξῆς, ὥσπερ ἡρξάμην λέγων.

ΝΟΜΟΣ. 'Εάν τις Ἀθηναίων λαμβάνη παρὰ τινος, ἡ αὐτὸς διδῷ ἔτέρῳ, ἡ διαφθείρῃ τινὰς ἐπαγγελλόμενος, ἐπὶ βλάβῃ τοῦ δήμου καὶ ἴδιᾳ τινὸς τῶν πολιτῶν, τρόπῳ ἡ μηχανῇ γήταιοῦν, ἀτιμος ἔστω καὶ παῖδες καὶ τὰ ἑκείνου.

Οὗτοι τοίνυν οὐτός ἔστιν ἀσεβῆς ἄνθρωπος καὶ μα-
ρὸς, καὶ πᾶν ἀν ύποστὰς εἰπεῖν καὶ πρᾶξαι, εἰ δ' ἀληθὲς, ἡ
ψεῦδος, ἡ πρὸς ἐχθρὸν, ἡ φίλον, ἡ τὰ τοιαῦτα, ἀλλ' οὐδὲ
552 ὅτιοῦν διορίζων· ώστ' ἐπαιτιασάμενός με φόνου καὶ τοιωτοῦ
πρᾶγμα ἐπαγαγὼν, εἴασε μέν με εἰσιτήρια ύπερ τῆς βου-
λῆς ἵεροποιῆσαι καὶ θύσαι, καὶ κατάρξασθαι τῶν ἱερῶν
ὑπὲρ οὐμῶν καὶ δλητῶν τῆς πόλεως, εἴασε δὲ ἀρχιθεωροῦντα

32. a. *ἀπείποι.* "This state of affairs, therefore, a man might bewail till he was tired," i. e. lamentation over the venality of law courts is useless, and I may as well proceed with my case. This seems better than Schäfer's view: "A man though reluctant should give up such litigation." The old reading, *εἶποι*, gave a very weak sentiment.

ἡρξάμην. "As I began saying." He interrupted his oration at § 31. b.: others place the stop at *ἡρξάμην*, and continue with *Λέγε*, "read," addressed to the clerk of the court.

ἐπαγγελλόμενος. Here, simply, "by promises of bribes."

τὰ ἑκείνου. The property of a disfranchised man would be confiscated to the state.

b. *ἄνθρωπος.* We should rather expect the article ὁ to precede, but ἄνθρ. is one of those words which have the article or not, without changing the sense. Cf. § 47. g. Here it is easy to take it, not as subject with οὐτος, but as predicate, with *ἀσεβῆς*.

ἀν ύποστὰς. "One who would be capable of saying anything," like *πολμῆσας*, *τλάς*, κ. τ. λ. Latin, *qui sustineret*.

ἢ before *τὰ τοιαῦτα* is liable to much suspicion, as Demosthenes generally inserts the phrase *τὰ τοιαῦτα*, at the end of any long series, without a conjunctive or disjunctive particle. Reiske wishes to read *ἢ*, but it is rare to find the subj. with *εἰ* in Attic prose. The phrase *ἀλλ' οὐδὲ ὅτιον* is a favourite with the orator, and only intensifies the negation: it is an elliptio formula = [not merely caring little] "but not even caring at all."

εἰσιτήρια. Sacrifices offered by the *Βουλὴ* when entering the senate-house, accompanied by prayer for favourable deliberations. (Ulpian.)

ἀρχιθεωροῦντα. A *Theoria* was a religious embassy, the members of which were called *theori*, and their president *Architheorus*. The latter was a

ἀγαγεῖν τῷ Διὶ τῷ Νεμείῳ τὴν κοινὴν ὑπὲρ τῆς πόλεως θεωρίαν· περιεῖδε δὲ ταῖς σεμναῖς θεαῖς ιεροποιὸν αἴρεθέντα ἐξ Ἀθηναίων. ἀπάντων τρίτον αὐτὸν, καὶ καταρ-
c. ξάμενον τῶν ιερῶν. ἀρ' ἀν., εἴγ' εἶχε στυγμὴν ἡ σκιὰν τούτων, ὡν κατεσκεύαζε κατ' ἐμοῦ, ταῦτ' ἀν εἴασεν; ἐγὼ μὲν οὐκ οἰμαι. οὐκοῦν ἐξελέγχεται τούτοις ἐναργῶς ὕβρει
d. ζητῶν με ἐκβαλεῖν ἐκ τῆς πόλεως. ἐπειδὴ τοίνυν τοῦτο τὸ πρᾶγμα οὐδὲ καθ' ἐν, πανταχῇ στρέφων, οἴσα τ' ἡν ἀγαγεῖν ἐπ' ἐμὲ, φανερώς ἥδη δι' ἐμὲ τὸν Ἀρισταρχὸν ἐσυκοφάντει. καὶ τὰ μὲν ἄλλα σωπῶ· τῆς δὲ βουλῆς περὶ τούτων καθημένης καὶ σκοπουμένης, παρελθὼν οὗτος, Ἀγνοεῖτ', ἔφη, ὡ βουλὴ, τὸ πρᾶγμα; καὶ τὸν αὐτόχειρα ἔχοντες, λέγων τὸν Ἀρισταρχὸν, μέλλετε καὶ ζητεῖτε καὶ

wealthy citizen who bore part of the expense of the expedition. They visited various places, the most important being sent to the Olympian, Nemean, Pythian, or Isthmian games.

σεμναῖ. The Eumenides. Both names are euphemistic, to propitiate the Furies, who were in themselves neither *σεμναῖ* nor *εὐμενεῖς*.

c. *στιγμήν*. "A point," in Aristot. *Top.* I. 18. Here a "jot," or "tittle," from *στίξω*, and = *punctum*.

δν *εἰλασεν*. The *dv* is reduplicated, to add to the emphasis: others read *ἀρ' οὖν* at the beginning of the sentence, but not so well.

ἐκβαλεῖν. "To drive me out of the city by his violence," i. e. compel me to fly from Athens for fear of my life.

d. *οὐδὲ καθ'* ἐν, by trajectio for *κατ'* οὐδέν, but stronger, as οὐδὲ *εἰς* is always stronger than *οὐδὲς*: "in no one respect."

ἐσυκοφάντει. "He laid information against Aristarchus on my account," i. e. to implicate me. The case is most obscure, as Demosthenes puts it; but apparently it was somehow thus. Aristarchus and Demosthenes were great personal friends, and if it could be proved that the former had committed the murder, some colour could be given to the idea of the latter having instigated it. Demosthenes, we must remember, was considered to have a motive for causing the death of Nicodemus, § 29. a., and a personal friend like Aristarchus would be his likeliest instrument. Midias therefore accused Aristarchus with great violence in the public assembly, but, to throw him off his guard, kept up a show of great intimacy with him, and asked him to affect the reconciliation between himself (Midias) and Demosthenes. By this stratagem Midias would create an impression that he had no ill-will to either of them, though he was plotting the ruin of both. Anything more clumsy than Midias' machinations, or more far-fetched than this charge of Demosthenes against him, it is difficult to imagine.

τετύφωσθε; οὐκ ἀποκτενέΐτε; οὐκ ἐπὶ τὴν οἰκλαν βαδιεῖσθε;
οὐχὶ συλλήψεσθε; Καὶ ταῦτ' ἔλεγεν ἡ μιαρὰ καὶ ἀναιδῆς
αὕτη κεφαλὴ, ἔξεληλυθώς τῇ προτεραίῃ παρ' Ἀριστάρχου,
καὶ χρόμενος ὥσπερ ἀν ἄλλος τις αὐτῷ τὰ πρὸ τούτου,
καὶ ὅτ' εὐτύχει πλεῖστα παρεσχηκότος πάντων ἐκείνου
πράγματά μοι περὶ τῶν πρὸς τοῦτον διαλλαγῶν. *Ei* 33.a.
μὲν οὖν εἰργάσθαι τι τοῦτων, ἐφ' οἷς ἀπόλωλεν, ἡγούμενος
τὸν Ἀρίσταρχον, καὶ πεπιστευκὼς τοῖς τῶν αἰτιασαμένων
553 λόγοις ταῦτ' ἔλεγε, χρῆν μὲν οὐδ' οὔτω. μετρίᾳ γάρ
δίκῃ παρὰ τῶν φίλων ἔστιν, ἂν τι δοκῶσι πεποιηκέναι
δεινὸν, μηκέτι τῆς λοιπῆς φίλας κοινωνεῖν. τὸ δὲ τιμω-
ρεῖσθαι καὶ ἐπεξιέναι τοῖς πεπονθόσι καὶ τοῖς ἔχθροῖς
παραλείπεται. ὅμως δ' ἔστω τούτῳ γε συγγνώμη. *eī b.*
δὲ ἀλῶν μὲν κοινωνήσας, καὶ δμωρόφιος γενόμενος ὡς

τετύφωσθε. “Are you so dull?” [*τῦφος*, ‘mist.’] In what follows his excitement makes him give an eccentric order for the movements of the senate, which would naturally be (1) to go to the man’s house, (2) to arrest, (3) to execute him.

κεφαλή. “Person,” being masculine in sense, has a masc. participle agreeing with it.

χρόμενος. “Intimate with him;” *utor* has exactly the same meaning in Latin: with *du* supply *χρότο* (*χρόστο*).

ἐκείνου. That is, Aristarchus had plagued Demosthenes vastly about withdrawing his charge against Midias.

33. a. ἀπόλωλεν. “Has been put to death.” If Midias had so savagely prosecuted him from a belief in his guilt, it would have been unfair conduct in a professed friend even then.

χρῆν μὲν answers to *ὅμως δ' ἔστω*, “he ought not to have done it even then...but, nevertheless, let us excuse it in him.” (Midias, the arch-villain, may be excused for anything.)

παρὰ φίλων. “To be exacted from friends.” A reasonable penalty is to drop their acquaintance; vengeance is left for enemies to inflict.

b. ἀλῶν. “If he shall be proved on the one hand to have shared Aristarchus’ salt, and been under his roof as though Aristarchus had been guilty of nothing, and on the other hand to have continued saying and making these accusations in order to calumniate myself.” Observe the contrast between the Aorist and Present Participles, the former denoting single actions, the latter continuous. *λαλῶν* is the ordinary reading for *ἀλῶν*, *κοινῶν* being omitted. The conjectural emendation is Keiske’s, and a very ingenious one, derived partly from Stephanus. Schæfer defends *λαλῶν* καὶ γενόμ. as a good antithesis to *λέγων* καὶ καταίτι.

πρὸς ἀλλήλους ἀμφισβητῶσι, καὶ βούλωνται διαιτητὴν ἐλέσθαι ὄντινοῦν, ἔξεστω αὐτοῖς αἱρέσθαι, δὸν ἣν βούλωνται διαιτητήν. ἐπειδὰν δ' ἔλωνται κατὰ κοινὸν, μενέτωσαν ἐν τοῖς ὑπὸ τούτου διαγνωσθεῖσι, καὶ μηκέτι καταφερέτωσαν ἀπὸ τούτου ἐφ' ἔτερον δικαστήριον ταῦτα ἐγκλήματα· ἀλλ' ἔστω τὰ κριθέντα ὑπὸ τοῦ διαιτητοῦ κύρια.

- a. Κάλει δὴ καὶ τὸν Στράτωνα αὐτὸν, τὸν τὰ τοιαῦτα πεπονθότα. ἔσταναι γὰρ ἔξεσται δίπονθεν αὐτῷ. οὗτος, ω̄ ἄνδρες Ἀθηναῖοι, πένης μὲν ἵσως ἔστιν, οὐ πονηρὸς δέ γε. οὗτος μέντοι πολίτης ὁν, ἐστρατευμένος ἀπάσας τὰς ἐν ἡλικίᾳ στρατείας, καὶ δεινὸν οὐδὲν εἰργασμένος, ἐστηκει νυνὶ σιωπῆ, οὐ μόνον τῶν ἄλλων ἀγαθῶν τῶν κοινῶν ἀπεστερημένος, ἀλλὰ καὶ τοῦ φθέγξασθαι καὶ ὁδύρασθαι. καὶ οὐδὲ εἰ δίκαια ἡ ἀδικα πέπονθεν, οὐδὲ ταῦτ' ἔξεστιν αὐτῷ πρὸς ὑμᾶς εἰπεῖν. καὶ ταῦτα πέπονθεν ὑπὸ Μειδίου, καὶ τοῦ Μειδίου πλούτου καὶ τῆς ὑπερηφανίας, παρὰ τὴν πενίαν καὶ ἐρημίαν καὶ τὸ τῶν πολλῶν εἰς

ἐπειδὰν δ' ἔλωνται. (This is Reiske's excellent emendation for ἔπειδὰν βούλωνται. The words δ' ἔλωνται probably became corrupted into θέλωνται, and this apparent barbarism was altered into βούλωνται.) "When they shall have chosen their arbiter by common consent, let them abide by his decision, and not transfer the same charge from his bench into any other subsequent court, but let his sentence be final."

b. a. ἔσταναι = he may stand in court, I presume, though his disfranchisement prevents him from complaining against Midias, or in fact giving evidence at all, § 27. b.

γε may fairly here be rendered by its stereotyped translation, "at any rate."

ἡλικίᾳ. Here, the age for military service, viz. from 18 to 60.

ὁδύρασθαι. In the speech against *Tīmocrates*, p. 716, the law is quoted which prohibited disfranchised persons from appealing against their sentence, in the senate or the ecclesia.

b. παρὰ τὴν πενίαν. "By reason of his poverty," § 18. a. This use of παρὰ calls to mind our colloquial expression "all along of."

τὸ τῶν πολλῶν. "And his being one of the lower classes;" i. e. the insignificance of his position made him an easy victim.

ἀνδρες Ἀθηναῖοι, μᾶλλον δὲ ἀσεβὲς, λέγειν ὡς φονεὺς,
καὶ πάλιν ὡς οὐκ εἴρηκε ταῦτ' ἀπομνύναι· καὶ φόνου
μὲν ὄνειδίζειν, τούτῳ δὲ ὁ ὄμωρόφιον γίγνεσθαι; καὶ μὲν
ἄφω τοῦτον ἔγὼ, καὶ προδῶ τὴν ὑμετέραν καταχειρο-
τονίαν, οὐδὲν, ὡς ἔοικ’ ἀδικῶ· ἀν δὲ ἐπεξίω, λέλοιπα
554 τὴν τάξιν, φόνου κοινωνῶ, δεῖ με ἀνηρπάσθαι. ἔγὼ δὲ ο.
αὐτὸν τούναντίον οἶμαι, εἰ τοῦτον ἀφῆκα, λελοιπέναι, ὡ
ἀνδρες Ἀθηναῖοι, τὴν τοῦ δικαίου τάξιν, φόνου δὲ ἀν
εἰκότως ἐμαυτῷ λαχεῖν. οὐ γάρ ἦν μοι δήπου βιωτὸν 34.a.
τοῦτο ποιήσαντι. "Οτι τοίνυν καὶ ταῦτ' ἀληθῆ λέγω,
κάλει μοι καὶ τούτων τοὺς μάρτυρας.

ΜΑΡΤΥΡΕΣ. Λυσίμαχος Ἀλωπεκῆθεν, Δημέας
Σουνιεὺς, Χιάρης Θορίκιος, Φιλήμων Σφήττιος, Μόσχος
Παιανιεὺς, καθ’ οὓς καιροὺς ἡ εἰσαγγελία ἐδόθη ἡ εἰς
τὴν βουλὴν ὑπὲρ Ἀριστάρχου τοῦ Μόσχου, διτε εἴη
Νικόδημον ἀπεκτονώς, οὐδαμεν Μειδίαν, τὸν κρινόμενον
ὑπό Δημοσθένους, φαστρυοῦμεν, ἐλθόντα πρὸς τὴν
βουλὴν καὶ λέγοντα, μηδένα ἔτερον εἰναι τὸν Νικοδήμου
φονέα, ἀλλ’ Ἀριστάρχου, καὶ τοῦτον αὐτὸν γεγονέναι
αὐτόχειρα· καὶ συμβολεύοντα τῇ βουλῇ βαδίζειν ἐπὶ τὴν
οἰκίαν τὴν Ἀριστάρχου, καὶ συλλαμβάνειν αὐτόν. ταῦτα b.

d. ὡς φονεύς. There is an ellipse here of ἔστιν Ἀριστάρχος, as below
with φόνου ὄνειδίζειν we must supply τούτῳ, or else supply τις in the first
case and τινι in the second: "to reproach a man with murder, and then go
under the same roof with him."

ἀφῶ τοῦτον. The orator reverts suddenly to his own case: "and if I let
this man escape and abandon the right of prosecution you have given me,
I do nothing wrong," (sc. in Midias' opinion,) "but if I follow up that
sentence of yours I am a deserter" (sc. Midias will prosecute me for desertion).

e. ἔγὼ δὲ αὖ. "But I think, on the contrary," that if I let him off
I shall have deserted justice, and should be wise in bringing an action of
murder against myself. To make the analogy complete, the orator has to
indulge in no slight hyperbole.

34. a. εἰσαγγελία. An impeachment for grave crime before the Boule
or the Ecclesia.

ὑπερ. See § 9. b. 11. g.

δὲ ἔλεγε πρὸς τὴν βουλὴν, τῇ προτεραὶ μετ' Ἀριστάρχου καὶ μεθ' ἡμῶν συνδεδειπνηκώς. οἴδαμεν δὲ καὶ Μειδίαν, ὡς ἀπῆλθεν ἀπὸ τῆς βουλῆς τούτους τοὺς λόγους εἰρηκώς, εἰσεληλυθότα πάλιν ὡς Ἀρίσταρχον, καὶ τὴν δεξιὰν ἐμβεβληκότα, καὶ ὅμνυοντα κατ' ἔξωλειας μηδὲν κατ' αὐτοῦ πρὸς τὴν βουλὴν εἰρηκέναι φαῦλον· καὶ ἀξιοῦντα Ἀρίσταρχον, ὅπως ἀν διαλλάξῃ αὐτῷ Δημοσθένην.

c. Τίς οὖν ὑπερβολή; τις ὁμοία τῇ τούτου γέγονεν ἢ γένοιτο ἀν πονηρίᾳ; δις ἄνδρα ἀτυχοῦντα, οὐδὲν αὐτὸν ἡδικηκότα· ἐώ γάρ εἰπεῖν φίλον· ἂμα συκοφαντεῖν φέτο δεῖν, καὶ πρὸς ἐμὲ αὐτὸν διαλύειν ἡξίου, καὶ ταῦτ' 555 ἐπραττε, καὶ χρήματ' ἀνήλισκεν, ἐπὶ τῷ μετ' ἐκείνου

35.a. κάμε προσεκβαλεῖν ἀδίκως. Τοῦτο μέντοι τὸ τοιοῦτον ἔθος καὶ τὸ κατασκεύασμα, ὃ ἄνδρες Ἀθηναῖοι, τὸ τοῖς ὑπὲρ αὐτῶν ἐπεξιοῦσι δικαίως ἔτι πλείω περιστάναι κακὰ, οὐκ ἐμοὶ μὲν ἄξιόν ἐστ' ἀγανακτεῖν καὶ βαρέως φέρειν, ὑμὲν δὲ τοῖς ἄλλοις παριδεῖν. πολλοῦ γε καὶ δεῖ. ἀλλὰ πᾶσιν ὁμοίως ὀργιστέον, ἐκλογιζομένοις καὶ θεωροῦσιν, ὅτι τοῦ μὲν, ὃ ἄνδρες Ἀθηναῖοι, ῥᾳδίως κακῶς

c. ἐῶ γάρ. “For I will not say, a friend:” if, with Schæfer, we retain *ei* before φίλον, the sense will be very little altered: “I will not ask, whether it was a friend he was informing against,” ἐσυκοφάντει being supplied from above.

αὐτὸν διαλυν. Both αὐτὸν and αὐτὸν in this paragraph refer to Midias; strictly it should be αὐτὸν in each case, but this rule is often neglected, especially in the orators: see § 60. e. (end), § 10. c., and immediately below, § 85. b.

ἀνήλισκεν ἐπὶ is the common construction to indicate the object “on” which money is spent. Plato, 369. E., &c. Thucydides uses the dative in II. 64. without a preposition.

35. a. τὸ ἔθος. “This usage and trick of heaping still greater injuries on those who are justly seeking redress on their own behalf.” ἐπεξιέναι, like ἐπεξιλθεῖν, in this sense, § 31. a., &c.

οὐκ ἀξιον. “It is not fitting that you should overlook, while I,” &c., a similar construction of μὲν and δὲ to that noticed at § 7. a.

παθεῖν ἐγγύτατα ὑμῶν εἰσιν οἱ πενέστατοι καὶ ἀσθενέστατοι· τοῦ δὲ ὑβρίσαι, καὶ τοῦ ποιήσαντας μὴ δοῦναι b. δίκην, ἀλλὰ τοὺς ἀντιπαρέξουντας πράγματα μισθώσασθαι οἱ βδελυροὶ καὶ χρήματα ἔχοντές εἰσιν ἐγγυτάτω. οὐ δὴ δεῖ παρορᾶν τὰ τοιαῦτα, οὐδὲ τὸν ἔξειργοντα δέει καὶ φόβῳ τὸ δίκην ὃν ἀνήμων ἀδικηθῆ τις λαμβάνειν παρ' αὐτοῦ, ἄλλο τι χρὴ νομίζειν ποιεῖν, ἢ τὰς τῆς ἵσηγορίας καὶ τὰς τῆς ἐλευθερίας ὥμων μετουσίας ἀφαιρεῖσθαι. ἐγὼ μὲν γὰρ ἵσως διεωσάμην, καὶ ἄλλος τις c. ἀν., ψευδῆ λόγον καὶ συκοφαντίαν, καὶ οὐκ ἀνήρπασμα· οἱ δὲ πολλοὶ τὶ ποιήσετε, ἀν μὴ δημοσίᾳ πᾶσι φοβερὸν καταστήσητε τὸ εἰς ταῦτα ἀποχρῆσθαι τῷ πλούτειν; d. δόντα λόγον καὶ ὑποσχόντα κρίσιν περὶ ὃν ἂν τις ἐγκαλέσῃ, τότε ἀμύνεσθαι τοὺς ἀδίκως ἐφ' αὐτὸν ἐλθόντας

ἐγγύτατα. The lower orders, he says, are “clement” to oppression, because they supply the easiest victims. This form of the superlative, and the other, *ἐγγυτάτω*, are equally Attic; the orator varies them for the sake of the sound. (Buttm.) We can render in each case *ἐγγύτ.* *εἰσιν*, “have most opportunities.”

b. *τοῦ δὲ ὑβρίσαι.* “To insult, and avoid penalty for so doing, while they hire creatures to give us counter annoyance.” *πράγματα*, “legal troubles,” as so often: *ποιεῖν*, like “do” in our own usage, will represent any verb immediately preceding. The orator is thinking how Midias employed Euctemon (§ 28. b), Thrasyllochus (§ 23. c), &c., to impede his prosecution.

ἔξειργοντα. “The man who, by terrifying and alarming, prevents the infliction of punishment on himself, for whatever wrongs any one of us may have received.” The use of *ἄλλο*, which follows, is similar to § 16. b.

ἵσηγορία is much the same as *ἰσονομία*, though literally “equality of speech,” *ἴσηρνοτία*.

ἥμῶν. The jury are taken from the *δῆμος*, and such an address is, of course, calculated to rouse their indignation against Midias, making him out their public enemy.

c. *ἀν.* We must supply *διάσατο*, “might repel.”

ἀνήρπασμα. “Have not been put out of the way.” Buttmann agrees with Reiske that *ἀνήρπάσειν* is *de medio, tollere, perdere, evitare.* The passive, therefore, would be equivalent to *perire, funditus perdi*.

d. *δόντα λόγον*, in its legal sense, implies surrendering to justice, giving an account of yourself to the court: *ὑποσχόν*, similarly at § 31. h. “After responding to charges and standing one's trial... then (and not before) one ought to redress oneself on those,” &c. *τότε* is used with almost the force of *τοτὲ ήδη, τούτοις δεμον*: the passage is best explained by Ulpian's note: “If a man lays a charge against you, says the orator, don't evade the trial, but let

- χρή, καὶ τότ' ἀν ἀδικοῦντας ὄραι τις, οὐ προσαρπάζειν,
οἰδὲ ἐπάγοντ' αἰτίας φευδεῖς ἀκρετον ζητεῖν ἀποφεύγειν·
οἰδὲ ἐπὶ τῷ διδόναι δίκηρ ἀσχάλλειν, ἀλλὰ μὴ ποιεῖν ἔξ
 36. a. ἀρχῆς ἀσελγέας μηδέν. "Οσα μὲν τούσν εἰς τε τὴν λει-
τουργίαν καὶ τὸ σῶμα ὑβρίσθητ, καὶ πάπτ' ἐπιβουλευό-
μενος τρόπον καὶ πάσχων κακῶς ἐκτέφευγα, ἀπηκόατε,
ῳ ἄνδρες Ἀθηναῖοι. καὶ παραλείπω δὲ πολλά. οὐ γὰρ 556
 b. Ἰστος ῥάδιον πάντ' εἰπεῖν. ἔχει δὲ οὕτως. οὐκ ἔστ' ἐφ'
ὅτῳ τῶν πεπραγμένων ἐγὼ μόνος ἡδίκημα, ἀλλ' ἐπὶ μὲν
τοῖς εἰς τὸν χορὸν γεγενημένοις ἀδικήμασιν ἡ φυλὴ, τὸ
δέκατον μέρος ὑμῶν, συνηδίκηται· ἐπὶ δὲ οἷς ἐμὲ ὑβριστε
καὶ ἐπεβούλευσεν, οἱ νόμοι, δέ οὖς εἰς ἔκαστος ὑμῶν
σώς ἔστιν· ἐφ' ἀπασι δὲ τούτοις, ὁ θεὸς, φιλορρήγος ἐγὼ
καθειστήκειν, καὶ τὸ τῆς ὁσίας, ὅτιδήποτ' ἔστι, τὸ
 c. σεμνὸν καὶ τὸ δαιμόνιον συνηδίκηται. δεῖ δὴ τούς γε

him have you into court, else you can't clear yourself. Perhaps you will say, 'But it's a false charge,' leave that for the court to decide, and when you have been acquitted, (not before,) retaliate on your adversary."

καὶ τότ' ἀν. "And then, if one sees they (our accusers) are doing us wrong, (i. e. have prosecuted us falsely,) one should not put them out of the way (before they can bring their action into court), nor seek to get off without a trial by bringing false charges against them."

ἀδικοῦντας implies *συκοφαντοῦντας*. Obviously *χρή* has to be supplied in the next sentence.

36. a. *ἐκτέφευγα.* "I have escaped," in spite of all his conspiracies.

καὶ παραλ. δέ. "And I *actually* (*καὶ*) pass over." δέ is not unfrequently the third word in a sentence; *Aesch. Eumen.* 8, 19, 21, &c.: generally in that case the two first words are in such close coherence as to represent one word only.

b. *οὐκ ἔστ' ἐφ' ὅτῳ.* "In no one," stronger than *ἐτ' οὐδέν*.

ἡ φυλὴ. Cf. § 8. b. c. Insulting a Choragus is insulting the tribe which appointed him, and the patron god of the festival: insulting a citizen is insulting the laws which protect him, and the sanctity of Justice.

ὅτι δηποτ'. An expression generally of contempt and depreciation. § 11. f. *δηποτε;* and so Reiske understands it. Buttmann takes it to mean "ineffable," as *nescio quid* is sometimes used to imply. There is a somewhat similar tone of irreverence in both the parallel passages quoted by Kennedy, Eurip. *Bacch.* 892. *Orest.* 418, but Buttmann's explanation is preferable. "The inexpressible majesty and divinity of righteousness." by *ὅσια* is intended the unwritten law of conscience. Soph. *Aetig.* 454 Dem. p. 317, 23. p. 643, 18. Thuc. II. 37.

βουλομένους ὄρθω τὴν κατ' ἀξίαν τῶν πεπραγμένων παρὰ τούτου δίκην λαβεῖν, οὐχ ὡς ὑπὲρ ἐμοῦ μόνον δυτὸς τοῦ λόγου τὴν δργὴν ἔχειν, ἀλλ' ὡς ἐν ταύτῳ τῶν νόμων, τοῦ θεοῦ, τῆς πόλεως, ἐμοῦ, πάντων ἡδικημένων, οὗτοι ποιεῖσθαι τὴν τιμωρίαν. καὶ τοὺς βοηθοῦντας καὶ συνεξεταζομένους μετὰ τούτου μὴ συντηγόρους μόνον, ἀλλὰ καὶ δοκιμαστὰς τῶν τούτῳ πεπραγμένων ὑπολαμβάνειν εἶναι. Εἰ μὲν τοίνυν, ὡς ἄνδρες Ἀθηναῖοι, σώφρονα καὶ d. μέτριον πρὸς τὰλλα παρεσχήκως αὐτὸν Μειδίας, καὶ μηδένα τῶν ἄλλων πολιτῶν μηδὲν ἡδικηκώς, εἰς ἐμὲ μόνον ἀσελγῆς οὕτω καὶ βλαισὸς ἐγεγόνει· πρῶτον μὲν ἔγωγ' ἀτύχημ' ἀν ἐμαυτοῦ τούτο ηγούμην· ἔπειτ' ἐφοβούμην ἀν, μὴ τὸν ἄλλον ἑαυτοῦ βίου οὕτω μέτριον δεικνύων καὶ φιλάνθρωπον, διακρούσηται τούτῳ τὸ δίκην ὃν ἐμὲ ὑβρικε δοῦναι. νυνὶ δὲ τοσαῦτ' ἔστι τὰλλα, ἀ e. πολλοὺς ὑμῶν ἡδίκηκε, καὶ τοιαῦτα, ὥστε τούτου μὲν τοῦ δέους ἀπήλλαγμα, φοβοῦμαι δὲ πάλιν τούναντίον, μὴ, ἔπειδαν πολλὰ καὶ δεινὰ ἐτέρους ἀκούσητε ὑπ' αὐτοῦ 557 πεπονθότας, τοιοῦτός τις ὑμῖν λογισμὸς ἐμπέσῃ· Tί

c. ἐν ταύτῳ. "Simultaneously." τούς βοηθ. "And those who are assisting him, and are seen on his side, you should consider not as advocates only, but as approvers of what he has done." We have had βοηθεῖν in this sense of 'legal aid,' at § 8. c. 20. d., &c. ἔσταζομένος, in the sense of 'exhibiting oneself'; § 19. a. 55. a.; it is easily deduced from the technical meaning of the verb. Σο δοκιμάζειν, technically to 'examine,' can be stretched to the meaning of 'approve.' Plato, 789. c., &c. On the general character of συντηγοροί, *viz.* Aristoph. *Acharn.* 679. sq. With this whole passage Kennedy compares Cicero *De Harusp. Rerop.* 8, and *Pro Milone*, 29.

d. If Midias had always been well-behaved, I might fear (1) that his insulting me was my own bad luck; (2) that his previous character would ensure his acquittal. διακρούσθαι is quite a technical word for legal evasion (§ 9. e.), like ἀκρούσειν, § 24. a., and p. 1081, 23. τούτῳ, "thereby;" dativum instrumenti.

e. He has insulted so many with impunity that I shall be asked why I, in particular, prosecute him. τούναντιον is adverbial, as usual (note on § 10. f.) τί οὖν. Quid igitur. "What then is the meaning of this? Have you suffered more atrocious than each individual one of his other victims, that you shew resentment?" (which they did not.) The structure of the sentence is like the beginning of § 25. a.

οὐν ; σὺ δεινότερα ἡ τῶν ἀλλων εἰς ἔκαστος πεπονθὼς
 έ. ἀγανακτεῖς ; Πάντα μὲν δὴ τὰ τούτῳ πεπραγμένα,
 οὗτ' ἀν ἐγὼ δυναίμην πρὸς ὑμᾶς εἰπεῖν, οὗτ' ἀν ὑμεῖς
 ὑπομείναυτ' ἀκούειν . οὐδὲ εἰ τὸ παρ' ἀμφοτέρων ἡμῶν
 ὥδωρ ὑπάρξει πρὸς τὸ λοιπὸν πᾶν τὸ τ' ἐμὸν καὶ τὸ
 τούτου προστεθὲν, οὐκ ἀν ἔξαρκέσειν. ἂ δ' ἔστι μέγιστα
 g. καὶ φανερώτατα, ταῦτ' ἐρῶ. μᾶλλον δὲ ἔκεινο ποιήσω.
 ἀναγνώσομαι μὲν ὑμᾶς, ὡς ἐμαυτῷ γέγραμμαι, πάντα τὰ
 ὑπομνήματα. λέξω δὲ δ, τι ἀν πρώτου ἀκούειν βούλο-
 h. μένοις ὑμῶν ἦ, τοῦτο πρώτου, εἰθὲ ἔτερον, καὶ τάλλα τὸν
 αἰτὸν τρόπου, ἕως ἀν ἀκούειν βούλησθε. ἔστι δὲ ταῦτα
 παντοδαπά, καὶ ὑβρεῖς πολλαῖς, καὶ περὶ τοὺς οἰκείους
 κακουργήματα, καὶ περὶ τοὺς θεοὺς ἀσεβήματα· καὶ
 τόπος οὐδεὶς ἔστιν, ἐν φ τοῦτον οὐ θανάτου πεποιηκότα

f. τὸ παρ' ἀμφοτ. ὥδωρ. “Not even if the water of our clepsydra, all mine and all his together (*προστεθέν*) were added afresh to what is left” (in mine at present) = ‘if you allowed me to go on speaking all the period of time allowed for prosecution and defence, added to the time I have not yet consumed of the former.’ We find an accusative after *πρός*, because the water must be put in *motion* in order to be added. The time allowed both to plaintiff and defendant was measured off by a water-clock (*κλεψύδρα*), whose construction is described in Aristot. *Prob.* XVI. 8. It consisted of a hollow ball, called *κώδεια*, from its resembling in shape the head of a poppy, the top being slightly flattened. To introduce the water there was an opening at the top, extending to a short neck (*αὐλός*), which might be closed by a stopper (*τυμά*). Opposite the neck on the nether side were several orifices (*τρυχήματα*), through which the water slowly trickled out. Aristoph. *Acharn.* 692, *Vesp.* 93, 857, &c. ἔξαρκέσειν is best taken impersonally.

g. ἀναγνώσομαι. “I will read you all the memoranda (of Midias’ misdemeanours) as I have had them written down for myself.” γεγραμ. Perf. Pass. with signification of the Midd.

βούλομένοις ἦ. “Whatever you please to hear first.” ‘The dative of a noun with a participle is used with *ἔστι* to denote a person’s state of mind on something (especially of inclination or aversion),’ Thuc. II. 3. Plato, *Phaedo*. § 78, &c. Madv. § 38. d. ἔτοι ἀν. “As long as ever you please to go on hearing.”

h. οἰκείους. The fact of some victims being also his relations would aggravate the offence.

τόπος. According to Ulpian means “place in the history of his misdeeds,” i. e. locus oratorius. Cf. the speech against *Aristogiton*, p. 793 (beginning); according to others, “place in the city,” as if there were no spot in Athens where he had not committed some act of violence.

ἄξια πολλὰ εύρήσετε. ΤΙΠΟΜΝΗΜΑΤΑ ΤΩΝ ΜΕΙΔΙΟΤ ΑΔΙΚΗΜΑΤΩΝ. "Οσα μὲν τοίνυν, ὡς ἀνδρες 37.a.
 Ἀθηναῖοι, τὸν ἀεὶ προστυχόντ' αὐτῷ πεποίηκε, ταῦτ' ἔστι. καὶ παραλέλοιφ' ἔτερα. οὐ γάρ ἀν δύναιτο οὐδεὶς εἰσάπαξ εἰπεῖν, ἢ πολὺν χρόνον οὗτος ὑβρίζων συνεχῶς ἀπαντα τὸν βίον εἰργασται. ἄξιον δ' ἰδεῖν ἐφ' δσου b. φρονήματος ἥδη προελήλυθε, τῷ τούτων δίκην μηδενὸς δεδωκέναι. οὐ γάρ ἥγειθ', ὡς ἐμοὶ δοκεῖ, λαμπρὸν, οὐδὲ νεανικὸν, οὐδὲ ἄξιον θανάτου, δ, τι ἀν τις πρὸς ἄνα εἰς διαπράττηται ἀλλ', εἰ μὴ φυλὴν δλην καὶ βουλὴν καὶ ἔθνος προπηλακεῖ, καὶ πολλοὺς ἀθρόους ὑμῶν ἄμα ἀλλ', 558 ἀβίωτον φέτο ἔσεσθαι τὸν βίον ἑαυτῷ. καὶ τὰ μὲν ἄλλα c. σιωπῶ, μυρία ἀν ἔχων εἰπεῖν. περὶ δὲ τῶν συστρατευσαμένων ἵππέων εἰς "Ἄργουραν ἴστε δήπου πάντες οὐα-

87. a. ἢ πολὺν. "All the defendant has done during a long period, committing outrage continuously as he did his whole life through." It is optional whether we take ὑβρίζων συνεχῶς with πολ. χρόν., or as I have translated: the accusatives are both of duration in either case.

b. ἄξιον δ' ἰδεῖν. "But it is right you should observe to what a pitch of arrogance he has advanced, through having paid no penalty for any of these offences." His immunity had encouraged him to go on in the same path. "For he did not (I imagine) think anything brilliant, or vigorous, or criminal enough, which the offender perpetrated merely between man and man." *ἄξιον*, *θανάτος*, is a sarcastic climax: Midias' ambition was to do no outrage under a capital crime: anything less would be beneath his dignity as ὑβριστής. "But except he should insult a whole tribe, and senate, and nation, and persecute many of you together in a body, he thought his life would be not worth having." With this use of the future *προπηλακεῖ* and ἀλλά, where we should rather expect optatives, compare § 58. c.

c. συστρατευσαμένων. "Were despatched with him," i. e. under the command of Midias as hipparch: there were two hipparchs, as a rule, to each cavalry brigade. Dem. c. *Philipp.* A. 47, 11.

"Ἄργουραν. One of the minor towns of Eubœa: the position of the metropolis, Chalcis, on the strait of the Euripus, is well known. Tamynæ, whither an Athenian force had been sent under Phocion, was also on the west coast of Eubœa, and not 20 miles S.E. of Chalcis. Phocion had started early in February, and had sent for reinforcements soon after his arrival; as, however, he shortly announced a victory at Tamynæ, the reinforcements were ordered not to start till after the Great Dionysia (where Midias perpetrated his outrage). When the festival was over the force was despatched, Demosthenes serving as hoplite, Midias as hipparch; but the latter only went as far as Argura, from whence he returned to command his vessel, as

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- c. ὑπὲρ αὐτοῦ πρὸς τὸν ποιοῦντα. ἐγὼ γάρ ἐνηνοχῶς χαλεπῶς ἔφ' οἰς περὶ τὴν λειτουργίαν ὑβρίσθην, ἔτι πολλῷ χαλεπάτερον, ὡς ἄνδρες Ἀθηναῖοι, τούτοις τοῖς μετὰ ταῦτα
- d. ἐνήνοχα καὶ μᾶλλον ἥγανάκτηκα. τι λένε ὡς ἀληθῶς πέρας ἀν φῆσει τις εἶναι κακός, ή καὶ τίνα ὑπερβολὴν ἀναιδείας καὶ ωμότητος καὶ ὑβρεως, ἀνθρωπος εἰ ποιήσας δεινὰ, τὴ Δία, καὶ πολλὰ ἀδίκως τινὰ, ἀντὶ τοῦ ταῦτ' ἀναλαμβάνειν καὶ μεταγυγνώσκειν, ἔτι πολλῷ δε-

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d. ὑπερβολὴν. If Midias’ outrage is only ordinary outrage, what would extraordinary outrage be? how could any one go further? “What could any one describe as extravagance in shamelessness” beyond this, that a man begin with bad and go on to worse?

ἀναλαμβ. “To atone for and repent;” we should rather invert the order of these two words in our idiom.

τὸν θώρακα δὲ οὐδεπώποτ' ἐνδὺς, ἐπ' ἀστράβης δὲ ὄχούμενος ἀργυρᾶς τῆς ἐξ Εὐβοίας, χλανίδας δὲ καὶ κυμβίᾳ καὶ κάδους ἔχων, ὃν ἐπελαμβάνοντο οἱ πεντηκοστόλογοι; ταῦτα γάρ εἰς τοὺς ὄπλίτας ἡμᾶς ἀπηγγέλλετο· ε. οὐ γὰρ εἰς ταῦτὸν ἡμεῖς τούτοις διέβημεν. εἴτα εἰ σε ἐπὶ τούτοις ἔσκωψεν Ἀρχετίων ἡ τις ἄλλος, πάντας ἥλαυνες; εἰ μὲν γὰρ ἐποίεις ταῦτα, ὡς Μειδία, ἢ σέ φασιν οἱ συνυππεῖς, καὶ κατηγόρεις ὡς λέγοιεν περὶ σοῦ, δικαίως κακῶς ἤκουες. καὶ γὰρ ἐκείνους καὶ τουτουσὶ καὶ δλην τὴν πόλιν ἤδικεις καὶ κατήσχυνες· εἰ

the infin. as λαχάν βουλεύειν, Dem. 1346, 2: here we find it with a partitive gen., as though εἰς τῶν δξιοντων were meant. Midias either uttered this prayer in jest, or else the orator hints that he uttered it mentally only.

τὸν θώρακα. "Your cuirass," the definite article doing duty, as so often, for a personal pronoun.

ἀστράβης. "A silver side-saddle." According to Ulpian it was a sort of chair with a back to it placed on a mule: it was used often for the convenience of invalids, Lysias, *de Inval.* p. 747. Athenaeus, XIII. 582. Both the effeminacy and the extravagance of the proceeding exposed it to ridicule. The common reading is ἐξ Ἀργούρας τῆς Εὐβοίας, but Buttmann defends his text on Ulpian's authority, and gives a passage of Helladius, who, quoting this speech from memory, writes ὡς Δημοσθ. ἐν τῷ κατὰ Μειδ. Λόγῳ, ἐπ' ἀστράβης ὄχούμενος ἀργυρᾶς. The mule itself was sometimes called **ἀστράβη.**

χλανίδας. The χλανίς was an upper garment of wool, worn by both sexes, though it is always instanced as a sign of effeminacy for a man to wear it. Dem. *Pro Phorm.* 958, 12. Of course it would be anything but regulation uniform.

κυμβίᾳ. "Cups and casks," no appropriate part of cavalry equipment. κυμβίων derived its name from its boat-like shape. Martial, VIII. 6.

ὅν ἐπελαμβ. "Which the custom-house officers laid hold of." As these articles were not professional, they were liable to the export duty, πεντηκοστή, one-fiftieth, i. e. 2 per cent., and were seized accordingly.

ε. ἡμᾶς. He includes himself in the infantry forces, § 37. c. note on **Ἀργούραν.**

εἰς ταῦτα. "To the same place," i. e. they crossed at a different point, and so only heard of Midias' proceedings, instead of seeing them.

πάντας. "Did you persecute *all* of them," because one or two men jeered at you?

ει μὲν γὰρ. "For if you did what the troopers of your company say you did, and what you were accusing them of saying about you, it was with justice you were ill-spoken of." κατηγόρεις, the present, is retained by some, but the optative which follows presupposes an historic tense. Madvig, § 130. a. ἀκούειν can be used with κακῶς, κακός, or κακά, in the same sense of being ill-reputed.

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τὰ τοιαῦτα. τούτῳ δ' αὐ τάνατία τούτων. πάντας γὰρ b. ὑμᾶς εἰδέναι νομίζω τὸν τρόπον τὸν τούτου, καὶ τὴν ἀσέλγειαν, καὶ τὴν ὑπερηφανίαν τοῦ βίου· καὶ πάλαι θαυμάζειν ἐνίους οἴομαι, ὡν αὐτοὶ μὲν ἵσασιν, οὐκ ἀκηκόασι δὲ νῦν ἐμοῦν. πολλοὺς δὲ τῶν πεπονθότων οὐδὲ πάνθ' ὅσα ἡδικηταὶ μαρτυρεῖν ἔθέλοντας ὄρῳ, τὴν βίαν καὶ τὴν φιλοπραγμοσύνην ὀρρώδοῦντας τὴν τούτου, καὶ τὴν ἀφορμὴν, ἥπερ ἵσχυρὸν ποιεῖ καὶ φοβερὸν τὸν κατάπτυστον τουτονί. τὸ γὰρ ἐπ' ἔξουσίας καὶ c. πλούτου ποιηρὸν εἶναι καὶ ὑβριστὴν, τεῖχός ἐστι πρὸς τὸ μηδὲν ἀν αὐτὸν ἐξ ἐπιδρομῆς παθεῖν. ἐπεὶ περιαιρεθεὶς οὗτος τὰ δυταὶ ἵσως μὲν οὖκ ἀν ὑβρίζοι· εἰ δ' ἄρα, ἐλάττονος ἄξιος ἐσται τοῦ μικροτάτου παρ' ὑμῶν. μάτην 560 γὰρ λοιδορήσεται καὶ βοήσεται· δίκην δ', ἀν ἀσέλγαλνη

τὰ τοιαῦτα. The orator's favourite formula for summing a long series. With the next sentence we supply *ὅρῳ δυταὶ*.

b. *θαυμάζειν* is very often constructed thus with a genitive of the thing wondered at. Thucyd. III. 38. Isoor. 27. b. "Have been a long while amazed at actions of his, which they know of themselves, but have not heard me mention now." Either 'amazed at Midias' arrogance,' or else 'amazed at my not alluding to the said atrocities.'

φιλοπραγμοσ. Here "Litigiousness," derived from that sense of *πράγματα* which refers to "legal annoyance." In general *φιλοπράγματι* implies a busy, contentious, meddling fellow, like *πολυπράγμων*.

ορρώδοῦντας is Taylor's conjecture for *ὅρωντας*, the latter being peculiarly awkward from the close proximity of *ὅρῳ*: one edition reads *δεδίστας*, supposed to be only a gloss on *ορρώδως*.

ἀφορμὴν, from its sense of "starting point," comes to mean (1) cause, (2) material instrument, § 26. e. In the *Pro Phormione*, 947, 20, it signifies "capital," which is the implied meaning here.

c. *τὸ γὰρ ἐπ' ἔξι*; "For being a rogue and a ruffian, with (*ἐπι*, Madv. § 73. 3. e.) power and wealth to boot, is a bulwark to save a person, from suffering anything himself by a sudden attack." *ἐπιδρομῆ*, to keep up the metaphor of *τεῖχος*; the simple construction *οὐδὲν ἀν αὐτῷς πάσχοι* is varied by the precedence of *πρὸς τό*.

εἰ δ' ἄρα. Supply *περιαιρεθεὶς τὰ δυταὶ ὑβρίσει*. If he does shew insolence after your sentence and fine have stripped him of all his wealth, he will be too insignificant to attend to.

ἐλάττονος. Genitive of price "of less importance," i. e. "more insignificant." *μικροτάτου*, gen. after a comparative. Madv. § 64, 65.

δ. τι, τοῖς ἀλλοις ἡμῖν ἔξιστον δάστει πῦν δ, οἵμαι, τούτου προβέβληται Πολύευκτος, Τιμοκράτης, Εὔκτήμων ὁ κονιορτός. τοιοῦτοι τινές εἰσι μισθοφόροι περὶ αὐτῶν. καὶ πρὸς ἔτι ἔτεροι τούτους, μαρτύρων συνεστώσα ἐταιρία, φανερῶς μὲν οὐκ ἐνοχλούστων ὑμᾶς, συγῆ δὲ τὰ ψευδῆ ἥμοτα ἐπικενόντων. οὓς μὰ τοὺς θεοὺς οὐδὲν ὀφελεῖσθαι ποιήσω παρὰ τούτου· ἀλλὰ δεινοί τινές εἰσι, ω̄ ἀνδρες Ἀθηναῖοι, φθείρεσθαι πρὸς τοὺς πλούσιους, καὶ παρεῖναι ε. καὶ μαρτυρέων. πάντα δὲ ταῦτ' οἵμαι, φοβερά ἔστι τῶν ἀλλων ὑμῶν ἔκαστῳ καθ' ἑαυτὸν, ὅπως δύναται, ζῶντι· οὐπερ ἐνεκα συλλέγεσθε ὑμεῖς· ἵνα, ω̄ν καθ' ἔστιν

ξένος. "Just like all the rest of us," he will be properly punished for any of his misdemeanours.

d. προβέβληται. The Passive verb has in this passage the sense of *tueri*, not to be confounded with the technical use of the Middle, § 1. a.: but implying "to be put in front as a shield," the object protected coming in the genitive. I can find no exact parallel to this expression: but LIDD. & SCOTT quote προβάλλεσθαι ἐλπίδα (midd. voice) as "to shelter oneself under hope," Dem. 258, 23, which is analogous.

Πολύευκτος. A great friend of Demosthenes on other occasions, *Philipp.* III. 29. The orator's speech against *Timocrates* is extant: Euctemon, § 28. b. τούτους is governed by πρὸς. A curious instance of interval between a preposition and its case.

συνεστῶσα. "A confederate cabal:" on *ἴσχυλ.*, see § 2. b.

ἐπικενόντων. Ulpian says, "these hired advocates would look at the jury with a wink and a shake of the head, when the prosecutor was detailing various atrocities of the defendant." *ἔπειτα μηδὲν ἀληθές εἶναι,* trans. "without opening their lips (*σιγῆ*) lie with the greatest ease by medium of signs."

ὠφελεῖσθαι, i. e. they will really get nothing out of him in the way of payment; but they are fond of paying attention to wealthy persons, in order to cultivate intimacy with them, &c. δέωδε, with the infin. = "a wonderful hand at" doing anything, is almost too common to need illustration. *Æsch. Pr.* 59, &c. *φθείρεσθαι*, "to go (with a plague on them!) after the opulent." Buttmann translates *Se applicare, semper adesse divitibus*: like our expression "the devil possesses them to go...." See Aristoph. *Ecc.* 248. *έργειν* is used in precisely the same sense.

e. καθ' ἑαυτὸν. "Living by himself as best he can," i. e. depending only on himself for support at critical periods, as contrasted with wealthier citizens, who always had many to aid and abet them.

συλλέγεσθε. "Ye assemble together (in the ecclesia, law courts, &c.) that ye may by thus combining be superior to each of these persons, to whom

έκαστος ὑμῶν ἐλάττων ἢ φίλοις ἢ τοῖς οὖσιν ἢ τῶν ἄλλων τινὶ, τούτων συλλεγέντες ἔκάστου κρείττους τε γίγνησθε καὶ παύγε τὴν ὑβριν. Τάχα τοίνυν ἵσως καὶ τοιοῦτός 39.a. τις ἥξει πρὸς ὑμᾶς λόγος· Τί δὴ τὰ καὶ τὰ πεπονθώσ δεῖνα, οὐκ ἐλάμβανε δίκην παρ' ἐμοῦ; ἢ Τί δή; πάλιν ἄλλον ἵσως τινὰ τῶν ἡδικημένων ὀνομάζων. ἐγὼ δὲ b. δύ' δις μὲν προφάσεις ἔκαστος ἀφίσταται τοῦ βοηθείν ἔαυτῷ, πάντας ὑμᾶς εἰδέναι νομίζω. καὶ γὰρ ἀσχολία, καὶ ἀπραγμοσύνη, καὶ τὸ μὴ δύνασθαι λέγειν, καὶ ἀπορία, καὶ μυρί ἔστιν αἴτια. προσήκειν μέντοι τούτῳ μὴ ταῦτα λέγειν ἥγοῦμαι νυνὶ ἀλλ' ὡς οὐ πεποίηκέ τι τούτων, ὡς αὐτοῦ κατηγόρηκα, διδάσκειν. ἐὰν δὲ μὴ δύνηται, διὰ ταῦτ' ἀπολωλέναι πολὺ μᾶλλον ἔστι δίκαιος. εἰ γὰρ τηλικοῦτός τις ἔστιν, ὥστε τοιαῦτα ποιῶν δύνασ- c. θαι καθ' ἓνα ἔκαστον ἡμῶν ἀποστερεῖν τοῦ δίκης παρ' 561 αὐτοῦ τυχεῖν· κοινῇ τούτῃ, ἐπειδήπερ εἰληπταί, πᾶσιν ὑπὲρ ἀπάντων ἔστι τιμωρητέος, ὡς κοινὸς ἔχθρος τῇ

individually each of you is inferior, either in friends, or property, or anything else." The 2nd Aor. Pass. *συλλεγῆναι* is particularly used in this sense of assembling or co-operating, Herod. I. 81. The datives are those of circumstance and apurtenance, Madv. § 39.

39. a. *τί δή*. "Why did So-and-so, who was treated in such-and-such a way, never demand satisfaction from me?" or "Why —?" naming again, perhaps, some other individual of his victims." The second question would be precisely to the same effect as the first, only the name of the injured party would be different: for brevity the orator only utters the simple interrogative, leaving the rest to be supplied by the mind of his hearer. *τὰ καὶ τὰ* is a favourite idiom of Pindar, see *Olymp.* II. 53. *Pyth.* V. 51, VII. 22: it is also common in Demosth. and the later Attic. The argument was introduced at § 36. e.

b. *ἀπραγμοσύνη*. The opposite of *φιλοπραγμοσύνη*, § 38. b.

λέγειν. That is, "unable to plead his own cause," no orator, as Demosthenes is.

τούτῳ, i. e. "the defendant," Midias.

διὰ ταῦτα, i. e. διὰ τὸ μηδένα δίκην παρ' αὐτοῦ εἰληφέναι.

c. *καθ' ἓνα*. See § 5. d. The genitive *ἡμῶν* might, however, here be taken to depend on *ἔκαστον* only, *καθ' ἓνα* being merely adverbial.

πᾶσιν. Dative of the agent: "Now, when he has been caught, he must be punished with a common vengeance, by all of you, on behalf of all of you."

- d. πολιτείᾳ. Λέγεται τούτη ποτὲ ἐν τῇ πόλει κατὰ τὴν παλαιὰν ἐκείνην εὐδαιμονίαν Ἀλκιβιάδης γενέσθαι, φάσκειν διαφέρει τίνων εὐεργεσιῶν ὑπαρχουσῶν, καὶ ποιῶν τινῶν, πρὸς τὸν δῆμον, πώς ἔχρήσανθ' ὑμῶν οἱ πρόγονοι,
e. ἐπειδὴ βδελυρὸς καὶ ὑβριστὴς φέτο δεῖν εἶναι. καὶ οὐκ ἀπεικάσαι δῆπου Μεδίαν Ἀλκιβιάδη βουλόμενος τούτου μέμνημαι τοῦ λόγου. οὐχ οὕτως εἰμὶ ἄφρων οὐδὲ ἀπότλητος ἐγώ. ἀλλ' ὦ εἰδῆθ' ὑμεῖς, ωἱ ἄνδρες Ἀθηναῖοι, καὶ γνῶθ, ὅτι οὐδὲν οὔτ' ἔστιν οὔτ' ἔσται, οὐ γένος, οὐ πλοῦτος, οὐ δύναμις, ὅ, τι τοῖς πολλοῖς ὑμῶν,
40. a. ἀν ὑβρις προσῆ, προσήκει φέρειν. Ἐκεῖνος γὰρ, ωἱ ἄνδρες Ἀθηναῖοι, λέγεται πρὸς πατρὸς μὲν Ἀλκμαωνιδῶν εἶναι· τούτους δέ φασιν ὑπὸ τῶν τυράννων, ὑπὲρ

d. Λέγεται. Greek history in these days was principally traditional, which is his reason for using the word. We may render, "History informs us that Alcibiades lived in this city during that period of ancient prosperity," the period of the Peloponnesian war when Athens had reached her culminating point. The word παλαιός is an hyperbole, for it could not be more than 63 years since Alcibiades was first exiled.

ὑπαρχουσῶν. This we had better paraphrase: "Consider what services had been rendered by him to the people, and what character of service, and yet how your forefathers treated him." ὑπαρχ., as if the account of these services were scored up to his credit: cf. § 40. b. τίνων, says Buttmann, is equivalent to πόσων, as otherwise it could not be coupled with καὶ τοῖς.

e. ἀπεικάσαι. "To compare," i. e. to represent Midias as an equally distinguished man.

ἀπότλητος. "So crazed." Same word in the speech against *Phormio*, 912, 10.

φέρειν. "To put up with, if accompanied by insolence," the neuter relative ὁ is used, as the antecedents are neuter in sense, though of various genders in form. ἀν ὕβρις γ̄ was the old reading, whence Reiske conjectured ἀν ὑβρίσην. The reading προσῆ is confirmed by the twin passage, § 47. h.

40. a. Ἀλκμαωνιδῶν. According to Andocides and Plutarch it was on the mother's side Alcibiades was connected with the Alcmaeonids, and Hipponeicus was the name of his wife Hipparete's father. In the *Alcib.* I. of Plato, p. 121, he traces his descent to Euryaces son of Ajax through his father Clinias: and his maternal grandfather was Megacles, the head of the Alcmaeonid family, on whose doings see Herodotus v. 62, &c. Buttmann attributes the incorrectness of Demosthenes' statement, on this point, to the fact that we have only the rough draft of the oration he intended to deliver. πρὸς is common in this meaning "on the side of" genealogically. Cf. Soph. *Ajax*, 1306, &c.

ὑπὸ τυράννων. "Were expelled by the tyrants when heading a revolution

τοῦ δήμου στασιάζοντας, ἐκπεσεῖν καὶ δανεισαμένους χρήματ' ἐκ Δελφῶν ἐλευθερώσαι τὴν πόλιν, καὶ τὸν Πεισιστράτου παῖδας ἐκβαλεῖν· πρὸς δὲ μητρὸς Ἰππονίκου, καὶ ταύτης τῆς οἰκλας, ἡς ὑπάρχουσι πολλὰ καὶ μεγάλα πρὸς τὸν δῆμον εὐεργεσταί. οὐ μόνον δὲ ταῦθ' b. ὑπῆρχεν αὐτῷ, ἀλλὰ καὶ αὐτὸς ὑπὲρ τοῦ δήμου θέμενος τὰ δπλα, δις μὲν ἐν Σάμῳ, τρίτον. δ' ἐν αὐτῇ τῇ πόλει, τῷ σώματι τὴν εὔνοιαν, οὐ χρήμασιν οὐδὲ λόγοις, ἐνεδείξατο τῇ πατρόλῃ. ἔτι δὲ ὑππων Ὀλυμπίασιν ἀγῶνες ὑπῆρχον αὐτῷ, καὶ νίκαι καὶ στέφανοι, καὶ στρατηγὸς ἄριστος, καὶ λέγειν ἐδόκει πάντων, ὡς φασιν,

on behalf of the Democracy." The story of the despotism and fall of the Pisistratids is related by Herod. v. 62—65, as also the proceedings at Delphi of the Alcmaeonid; though he represents them to have bribed the priestess there, instead of borrowing money, as the orator says.

Ιππονίκου. There were several persons of this name, one an intimate friend of Solon's, who combined with him to model the Athenian constitution. Dinomache, the mother of Alcibiades, may possibly have been descended from some remote connection of this Hipponicus. It cannot be the father-in-law of Alcibiades who is intended. (Spalding.)

ἡς. "Which has the credit of many remarkable obligations conferred on the people." So *ὑπαρχ.* at § 39. d., though there it was constructed with a dative.

b. *θέμενος.* "Having taken arms," Herod. v. 74. Different to the sense of this expression in Thucyd. iv. 44, vii. 8, &c., "to pile arms," i. e. to encamp, or remain stationary.

Σάμω. It was at Samos the Athenian army, headed by Thrasybulus and Thrasyllus, insisted on the recall of Alcibiades from exile, 411 B.C. He remained abroad with those forces for four years, and under his command they captured Cyzicus, Chalcedon, Selymbria, and Byzantium. On his return to Athens he escorted the mystic procession to Eleusis, that annual ceremony which had been intermitted (through fear of the Spartans) ever since the occupation of Decelea. To his conduct of the procession reference is made by the words *ἐν αὐτῇ τῇ πόλει*, Eleusis being a deme of the tribe Hippothoontis, on the road from Athens to the Isthmus. Xen. *Hell.* I. 4. § 13—20. Plut. *Alc.* 33.

τῷ σάματι. "By the hazard of his life." Datives of the means: Madv. § 39.

ἴππων ἀγῶν. "Chariot races at the Olympic games." In the 89th Olymp. (419 B.C.) he contended with seven chariots in the same race, and gained the first, second, and fourth prizes.

λέγειν belongs, of course, to *δεινότατος*. From the words *ὡς φασιν* it has been argued that there were no written speeches of Alcibiades at this time extant. But probably this expression is only like *λέγεται*, § 39. d.

ἀγαγεῖν τῷ Διὶ τῷ Νεμελῷ τὴν κοινὴν ὑπὲρ τῆς πόλεως θεωρίαν· περιεῖδε δὲ ταῦς σεμναῖς θεαῖς ἱεροποιὸν αἰρεθέντα ἐξ Ἀθηναίων. ἀπάντων τρίτου αὐτὸν, καὶ καταρ-
c. ξάμενον τῶν ἱερῶν. ἀρ' ἀν., εἴγ' εἶχε στυγμὴν ἡ σκιὰν τούτων, ὃν κατεσκεύαζε κατ' ἐμοῦ, ταῦτ' ἀν εἴασεν; ἐγὼ μὲν οὐκ οἶμαι. οὐκοῦν ἐξελέγχεται τούτοις ἐναργῶς ὕβρει
d. ζητῶν με ἐκβαλεῖν ἐκ τῆς πόλεως. ἐπειδὴ τοίνυν τούτο τὸ πρᾶγμα οὐδὲ καθ' ἐν, πανταχῇ στρέφων, οἵος τ' ἡν ἀγαγεῖν ἐπ' ἐμὲ, φανερώς ηδὴ δι' ἐμὲ τὸν Ἀρισταρχον ἐσυκοφάντει. καὶ τὰ μὲν ἄλλα σιωπῶ· τῆς δὲ βουλῆς περὶ τούτων καθημένης καὶ σκοπουμένης, παρελθὼν οὗτος, Ἀγνοεῖτ', ἔφη, ὡς βουλὴ, τὸ πρᾶγμα; καὶ τὸν αὐτόχειρα ἔχοντες, λέγων τὸν Ἀρισταρχον, μέλλετε καὶ ζητεῖτε καὶ

wealthy citizen who bore part of the expense of the expedition. They visited various places, the most important being sent to the Olympian, Nemean, Pythian, or Isthmian games.

σεμναί. The Eumenides. Both names are euphemistic, to propitiate the Furies, who were in themselves neither *σεμναί* nor *εὔμενεῖς*.

c. *στυγμήν.* "A point," in Aristot. *Top.* I. 18. Here a "jot," or "tittle," from *στίχος*, and = *punctum*.

ἀν εἴασεν. The *ἀν* is reduplicated, to add to the emphasis: others read *ἀρ' οὖν* at the beginning of the sentence, but not so well.

ἐκβαλεῖν. "To drive me out of the city by his violence," i. e. compel me to fly from Athens for fear of my life.

d. *οὐδὲ καθ' ἐν*, by trajectio for *κατ' οὐδέν*, but stronger, as *οὐδὲ εἰς* is always stronger than *οὐδεὶς*: "in no one respect."

ἐσυκοφάντει. "He laid information against Aristarchus on my account," i. e. to implicate me. The case is most obscure, as Demosthenes puts it; but apparently it was somehow thus. Aristarchus and Demosthenes were great personal friends, and if it could be proved that the former had committed the murder, some colour could be given to the idea of the latter having instigated it. Demosthenes, we must remember, was considered to have a motive for causing the death of Nicodemus, § 29. a., and a personal friend like Aristarchus would be his likeliest instrument. Midias therefore accused Aristarchus with great violence in the public assembly, but, to throw him off his guard, kept up a show of great intimacy with him, and asked him to affect the reconciliation between himself (Midias) and Demosthenes. By this stratagem Midias would create an impression that he had no ill-will to either of them, though he was plotting the ruin of both. Anything more clumsy than Midias' machinations, or more far-fetched than this charge of Demosthenes against him, it is difficult to imagine.

άξιον. τοὺς ἔρμᾶς περιέκοπτεν. ἀπαντα μὲν, οἷμαι, ε.
τὰσεβήματα τῆς αὐτῆς ὄργης δίκαιου ἀξιοῦν· τὸ δ' ὅλως
ἀφανίζειν ἱερὰν ἐσθῆτα, ἕσθ' δ', τι τοῦ περικόπτειν τοὺς
ἔρμᾶς διαφέρει; οὐκοῦν οὗτος ἔξελήλεγκται τοῦτο ποιῶν.
ἀντιθῶμεν δὴ τίς ὁν, καὶ τίσι ταῦτ' ἐνδεικνύμενος. Μὴ 41.a.
τοίνυν ὑμῖν πρὸς τῷ μὴ καλὸν, μηδὲ θεμιτὸν νομίζετε,
ἀνδρες δικασταὶ, μηδ' ὅσιον εἶναι τοιούτων ἀνδρῶν οὐσιν
ἀπογόνοις, πονηρὸν καὶ βλαισον καὶ ὑβριστὴν λαβοῦσιν
ἀνθρωπον, καὶ μηδένα μηδαμόθεν, συγγνώμης ἢ φιλαν-
θρωπίας ἢ χάριτός τινος ἀξιώσαι. τίνος γάρ ἔνεκα; τῶν b.
στρατηγῶν. ἀλλ' οὐδὲ καθ' αὐτὸν στρατιώτης οὗτος
γε οὐδενός ἐστιν ἄξιος, μήτυρε τῶν ἄλλων ἡγεμών.

e. ἔρματα. Just before the departure of the Athenian forces for Sicily, 415 B.C., there occurred a mysterious mutilation of many of the "Hermes-busts" which stood in the public streets. The deed was attributed to Alcibiades and his friends; the accusation led to his recall from the command of the army, and his desertion to the Peloponnesian cause. Thucyd. VI. 27, 28, &c.

τὸ δ' ὅλως. "Is there any difference between entirely destroying sacred raiment, and mutilating the Hermæ?" i. e. are not both acts of sacrilege, and therefore to be visited with equal retribution? On τοθ' ὁ = *equid*, see Madv. § 102. Ulpian wishes to read *ιερά*, and omit the word *ἐσθῆτα* as weakening the passage.

οὐκοῦν. "Of that (*ἀνέβημα*), however, the defendant stands convicted." Sc. ἀφανίζ. *ιερά*. There is no need to read *ταῦτα* for *τοῦτο*, as Buttmann suggests.

ἀντιθῶμεν. Let us contrast who defendant is and towards whom he exhibits this conduct," i. e. let us compare his utter worthlessness with Alcibiades' brilliant character; it is you whom he insults, and you are the descendants of those who punished so severely a far better man.

41. a. "Believe me, then, that, (descendants as you are of such persons, and having got hold of a rascal....and a bully, who is a nobody of no family whatever,) besides being dishonourable, it would be unlawful and unrighteous for you to account him deserving of pardon." The repetition of the negatives cannot be accomplished in English, being purely idiomatic in the original: *εἴναι* has to be supplied after *καλὸν* and *θεμιτὸν*, as the sequel indicates. μηδ. μηδαμ. *A terra filius*; a man whose existence is so unimportant that he is a mere cypher in creation, and whose extraction so obscure that no one can tell where he comes from. Similarly, *τίς* is often used in the sense of "somebody important," *quidam*. Eur. *El.* 939, &c.

b. στρατηγῶν. "Because of his services as commander? Nay, but the defendant even individually is worth nothing as a soldier, let alone as a leader of others." With *μήτι* we supply *εἰπω*: *ne dicam* Plat. *Polit.* 292. "Ακροι πεττευτα τοσοῦτοι οὐκ ἀν γένοιστο, μή τι δὴ βασιλεῖς γε." Madv. § 212. The use of *μὴ θτι* is exactly analogous.

ἀλλὰ τῶν λόγων. ἐν οἷς κοινῇ μὲν οὐδὲν πάποτ' εἶπεν ἀγαθὸν, κακῶς δὲ ἴδιᾳ πάντας ἀνθρώπους λέγει. γένους ἔνεκα, νὴ Δία. καὶ τίς οὐκ οἴδεν ὑμῶν τὰς ἀπορ̄ 563 ῥήτους, ὡσπερ ἐν τραγῳδίᾳ, τὰς τούτου γονάς; φ δύο τὰ c. ἐναντιώτατα συμβέβηκεν εἰναι. ἡ μὲν γάρ ὡς ἀληθῶς μήτηρ ἡ τεκοῦσα αὐτὸν πλεῖστον ἀπάντων ἀνθρώπων εἶχε νοῦν, ἡ δὲ δοκοῦσα καὶ ὑποβαλομένη πασῶν ἦν ἀνοητοτάτη γυναικῶν. σημεῖον δέ. ἡ μὲν γάρ ἀπέδοτο εὐθὺς γενόμενον, ἡ δ', ἔξον αὐτῇ βελτίω πρίασθαι ταύτης d. τῆς τιμῆς, τούτον ἤγόρασε. καὶ γάρ τοι διὰ τοῦτο, τῶν οὐ προσηκόντων ἀγαθῶν κύριος γεγονὼς, καὶ πατρίδος τετευχῶς, ἡ νόμοις τῶν ἀπασῶν πόλεων μάλιστα οἰκεῖσθαι δοκεῖ, οὐδένα, οἶμαι, τρόπον φέρειν, οὐδὲ χρῆσθαι

λόγων. "His orations?" in the ecclesia and elsewhere. Constructed, as *στρατηγισμόν*, in dependence on *ἔνεκα*.

ἀπορρήτους. "His abominable origin, like something in a tragedy:" i. e. his birth was mysterious and horrible enough to have suggested the plot for a tragedy: of course this is great exaggeration.

συμβεβ. εἶναι. Only a paraphrase for *γέγονε*. The verb *συμβ.* can be constructed equally with an infinitive or a participle. Cf. Plato, *Sophist.* 224 D. &c. The *δύο ἐναντί.* are his low origin and high position.

c. *πλεῖστον*. "Had the most sense of all men," because she got rid of Midias so quickly. *ἔχειν. νοῦν* is like the Latin *habere cor*. Observe the antithesis of *γυναικῶν* below, the orator uncourteously implying, "Folly, thy name is woman!"

ὑποβαλομένη. "Took him as her supposititious child." Herod. v. 41. Plato, *Rep.* 538. A. &c.

ἀπέδοτο. "For the one (his real mother) sold him the moment he was born, the other bought *him* when she might have purchased a better for the price." *ἔξδν*, § 2. a. last note, *τιμῆς*, Genitiv. Pretiil. Madv. § 65. a.

d. οὐ *προσηκόντων*. "To which he had no right," being only an Athenian, thanks to his adoption, but by birth (according to the orator) an alien.

τετευχώς is the Ionic form of the Perfect; others read *τετευχηκώς*.

ἡ νόμοις. "Which has the reputation of being governed by laws more than any other country." On this use of *οἰκεῖται*, cf. Eur. *Hipp.* 486, &c.: it is frequent in Plato and Xenophon. Athens was what we should call the most "constitutional" state in Greece.

φέρειν. Supply *ταῦτα*: "to bear his good fortune (with propriety)." οὐδ. *τρόπ.* is the usual accus. of respect, "in no wise." *τούτοις*, i. e. *νόμοις*.

τούτοις δύναται. ἀλλὰ τὸ τῆς φύσεως βάρβαρον ἀληθῶς καὶ θεοῖς ἐχθρὸν ἔλκει καὶ βιάζεται, καὶ φανερὸν ποιεῖ τοὺς παροῦσιν ὡσπερ ἀλλοτρίους ὅπερ ἔστιν, αὐτὸν χρώμενον. Τοσούτων τοίνυν καὶ τοιούτων δυτῶν, ἀ τῷ ε. βδελυρῷ τούτῳ καὶ ἀναιδεῖ βεβίωται, ἔνιοί μοι προστόντες, ὡς ἄνδρες δικασταὶ, τῶν χρωμένων αὐτῷ παραινοῦντες ἀπαλλαγῆναι καὶ καθυφεῖναι τὸν ἀγῶνα τουτονί, ἐπειδὴ με μὴ πείθοιεν, ὡς μὲν οὐ πολλὰ καὶ δεινὰ πεποίηκεν οὗτος, καὶ δίκην ἡντιωσούν ἀν δοἱη δικαίως τῶν πεπραγμένων, οὐκ ἐτόλμων λέγειν, ἐπὶ ταῦτα δὲ ἀπήντων, ὡς ἥλωκεν ἥδη καὶ κατεψήφισται. Τίνος τιμήσειν αὐτῷ προσδοκᾶς τὸ δικαστήριον; οὐχ ὄρδες, ὅτι πλούτει, καὶ τριτηραρχίας ἔρει καὶ λειτουργίας; σκόπει δὴ, μὴ τούτοις αὐτὸν ἔξαιτήσηται, καὶ ἐλάττω πολὺ τῇ πόλει καταθεῖς, ἡ ὅσα σοι δίδωσι, καταγελάσῃ. 'Εγὼ δὲ, πρώτον μὲν οὐδὲν 42.a.

ἔλκει. "Drags him and drives him on, and makes it clear that he treats the existing laws as though they had no reference to *him* (which is indeed the fact)." He is an alien and they refer to citizens. Like some half-tamed animal, his innate ferocity does violence to the principles of conduct which education has given him. *χρῆσθαι*, generally "to deal with," means 'to disobey' in this sentence, while it meant to 'obey' in the preceding. *ἀλλοτρίους, alienis*, referring to other people.

ε. & βεβίωται. This favourite periphrasis for *βίει* is found also p. 617 (end), p. 315, 5, p. 600, 17, &c. *χρωμένων*, again in the sense of "intimate acquaintance." *καθυφεῖναι*, § 11. f. The M.S. word *μάλα* after *ἀναιδεῖ*, and the variation upon it, *ἄν*, have been given up by all editors as hopeless.

πείθοιεν. The optative implies the frequency of their requests, and this generalization is furthered by the use of *μή*: had it been once only he was asked the sentence would have stood *τιμεῖσθι μ' οὐκ ἔπειθον*.

ώς μὲν οὖν follow *λέγειν* in the order of translation: Midias' friends did not venture to say he was not guilty.

ἀπήντων. "Had recourse to this argument." So in the *Timocrates*, 760 (end), *ἐπὶ ταῦτα ἀπαντάτε*.

τίνος τιμήσειν. "What damages will the court give against him?" Supply *δίκην*, on which the genitive will depend, and then the dative becomes the natural case for the person.

ἔρει. "He will talk of" all he has done for the state, and claim to be held scathless in consideration of his services.

τούτοις. "Beg himself off thereby." Dative of the means.

δίδωσι. "Offers." This sense is as early as *Il. IX. 519*.

καταγελάσῃ is not unfrequently thus used without the object of ridi-

ματος ἡπται, ὅτε πρῶτον μὲν διακοσίους καὶ χιλίους πεποιήκατε συντελεῖς ὑμεῖς, παρ' ὧν εἰσπραττόμενοι τάλαντον ταλάντου μισθοῦσι τὰς τριηραρχίας οὐτοι, εἴτα πληρώματα ἡ πόλις παρέχει, καὶ σκεύη δίδωσιν· 565 ὥστ' αὐτῶν ἐνίοις τῇ ἀληθείᾳ τὸ μηδὲν ἀναλώσαι καὶ δοκεῖν λελειτουργηκέναι, καὶ τῶν ἄλλων λειτουργιῶν

43. a. ἀτελέσι γεγενῆσθαι περίεστιν. Ἀλλὰ μὲν τί ἄλλο; τραγῳδοῖς κεχορήγηκέ ποτε οὗτος. ἐγὼ δὲ αὐληταῖς ἀνδράσι. καὶ ὅτι τοῦτο τὸ ἀνάλωμα ἔκείνης τῆς δαπάνης πλέον ἔστι πολλῷ, οὐδεὶς ἀγνοεῖ δήπου. κἀγὼ μὲν ἐθελούντης νῦν, οὗτος δὲ καταστὰς ἐξ ἀντιδόσεως τότε· οὐ χάριν οὐδε-
- b. μίαν αὐτῷ δήπου δικαίως ἀν τις ἔχοι. τί ἔτι; εἰστίακα τὴν φυλὴν ἐγὼ, καὶ Παναθηναίοις κεχορήγηκα· οὗτος δὲ οὐδέτερα. ἡγεμῶν συμμορίας ὑμῖν ἐγενόμην ἐγὼ ἔτη δέκα, ἵσον Φορμίωνι, καὶ Λυσιθείδῃ, καὶ Καλλαίσχρῳ, καὶ τοῖς πλουσιωτάτοις, εἰσφέρων οὐκ ἀπὸ ὑπαρχούσης οὐσίας· ὑπὸ γὰρ τῶν ἐπιτρόπων ἀπεστερήμην· ἀλλ' ἀπὸ τῆς δόξης, ὡν ὁ πατήρ μοι κατέλιπε, καὶ ὧν δίκαιου

these collectors, he says, paid nothing at all out of their own pockets, so that "they have the advantage, some of them, of spending nothing in reality, yet at the same time being reputed to have served the state, and obtaining exemption from other services."

43. a. *πλέον πολλῷ*. Wolf, *Proleg. ad Lept.* 93, confirms the orator's statement as to the expenses of the flute chorus exceeding those of the tragic chorus considerably.

ἀντιδόσεως. See § 23. c., sixth note.

b. *εἰστίακα*. "I have feasted my tribe." That this *εἰστίας* was one of the liturgies has been already mentioned, § 1. a. note. The entertainer (*έστιάτωρ*) was appointed by order of succession with reference to his property. Harpocration says that Demosthenes volunteered on this occasion. Böchk, *P. E.* 2nd ed. p. 452.

ἡγεμῶν. "Chairman of a symmoria." Spalding maintains there were only two in each tribe, i. e. one to each *συμμορία*: Böchk considers it an open question whether all the first class (§ 42. b. note on *προεισφερ.*) were *ἡγεμόνες*, or whether the *ἡγεμάνες* were only a portion of this class.

ἴσων is the object of *εἰσφέρων*. The men he names were wealthy, no doubt, but they are unknown to history.

ἀπὸ τῆς δόξης. "From the reputation of what my father left me:" see

ἥν με δοκιμασθέντα κομίσασθαι. εγὼ μὲν οὖν οὗτως c. ὑμῖν προσενήνεγμα. Μειδίας δὲ πῶς; οὐδέπω καὶ τή- μερον συμμορίας ἡγεμὸν γέγονεν, οὐδὲν τῶν πατρῶν ἀποστερηθεὶς ὑπ' οὐδενὸς, ἀλλὰ παρὰ τοῦ πατρὸς πολλὴν οὐσίαν παραλαβών. τίς οὖν ἔστιν ἡ λαμπρότης, d. ἡ τίνες αἱ λειτουργίαι καὶ τὰ σεμνὰ ἀναλόματα τούτου; ἐγὼ μὲν γάρ οὐχ ὁρῶ, πλὴν εἰ ταῦτα τις θεωρεῖ· οἰκλαν ὠκοδόμηκεν Ἐλευσῖνι τοσαύτην, ὥστε πᾶσιν ἐπισκοτεῖν τοὺς ἐν τῷ τόπῳ. καὶ εἰς μυστήρια τὴν γυναικα ἄγει, καν ἄλλοσέ ποι βούληται, ἐπὶ τοῦ λευκοῦ ζεύγους τοῦ

§ 23. c. Demosthenes means, he did not pay these expenses from sums actually in his hands (*ὑπαρχ. οὐσ.*) but from money raised on the expectations of what he would have when his suit against the trustees was settled. Here ἄν stands by attraction in both cases for *τούτων* *ἄ.*

δοκιμασθέντα, i. e. *εἰς ἄνδρας ἐγγραφέντα* (of. § 42. d.). If the scrutiny was satisfactory the young man's name would be enrolled in the *ληξιαρχικὸν γραμματεῖον*, the register of those who were eligible for state services and offices.

c. *προσενήνεγμα*. “I have behaved myself;” a common meaning of *προσφέρεσθαι*. Thucyd. v. 105, 111. Eur. *Cycl.* 176, &c.

d. ἡ λαμπρ. He uses the article with this and the two following substantives to imply “those glories which Midias talks of.”

πλὴν often serves, in this way, as an adversative conjunction; so πλὴν ὅτι, πλὴν δύσον, κ. τ. λ.

Ἐλευσίς (§ 40. b. note Σάμω) was the scene of the Mysteries (*μυστήρια*) in honor of Demeter and Persephone. The great Mysteries were kept annually in the month Boedromion, both at Athens and Eleusis. The sixth day was the most solemn of all the festival: the statue of Iacchus, son of Demeter, was carried along the road to Eleusis with song and revelry; as many as thirty thousand spectators are said to have attended. During the night of this sixth day the initiated (*μύσται*) remained at Eleusis, and were advanced to the last degree of initiation (*ἐποκτεία*). The lesser Mysteries were held at Agræ on the Ilissus, in honour of Persephone alone.

ἐπισκοτεῖν, “to throw into the shade,” governs a dative. It is used metaphorically by Aristot. *Rhet.* i. 1, 7, in the sense of “obscuring” a man's judgment.

καν ἄλλοσε. “And anywhere else he pleases,” to hint that his going to the Mysteries was not from religious motives, but from an ostentatious spirit of display.

ἐπὶ τοῦ λευκοῦ. “With his white pair from Sicyon.” ζεῦγος implies the carriage as well as the horses that draw it: riding in a carriage was considered very effeminate under any circumstances (Arist. *Thesm.* 811), and in this case the arrogance was more palpable, because Midias might be thought

δὲ ἔλεγε πρὸς τὴν βουλὴν, τῇ προτεραὶ μετ' Ἀριστάρχου καὶ μεθ' ἡμῶν συνδεεπινηκώσ. οἴδαμεν δὲ καὶ Μειδίαν, ὡς ἀπῆλθεν ἀπὸ τῆς βουλῆς τούτους τοὺς λόγους εἰρηκώς, εἰσεληλυθότα πάλιν ὡς Ἀρισταρχον, καὶ τὴν δεξιὰν ἐμβεβληκότα, καὶ ὀμνύοντα κατ' ἔξωλειας μηδὲν κατ' αὐτὸν πρὸς τὴν βουλὴν εἰρηκέναι φαῦλον· καὶ ἀξιοῦντα Ἀρισταρχον, ὅπως ἀν διαλλάξῃ αὐτῷ Δημοσθένην.

c. Τίς οὖν ὑπερβολή; τίς ὁμοία τῇ τούτου γέγονεν ἢ γένοιτ' ἀν πονηρίᾳ; δις ἄνδρα ἀτυχοῦντα, οὐδὲν αὐτὸν ἡδικηκότα· ἐῶ γάρ εἰπεῖν φίλον· ἀμα συκοφαντεῖν φέτο δεῖν, καὶ πρὸς ἐμὲ αὐτὸν διαλύειν ἡξίου, καὶ ταῦτ' 555 ἔπραττε, καὶ χρήματ' ἀνήλισκεν, ἐπὶ τῷ μετ' ἐκείνου

35.a. κάμε προσεκβαλεῖν ἀδίκως. Τοῦτο μέντοι τὸ τοιοῦτον ἔθος καὶ τὸ κατασκεύασμα, ὡς ἄνδρες Ἀθηναῖοι, τὸ τοῖς ὑπὲρ αὐτῶν ἐπεξιοῦσι δικαίως ἔτι πλείω περιμετάναι κακὰ, οὐκ ἐμοὶ μὲν ἄξιόν ἔστ' ἀγανακτεῖν καὶ βαρέως φέρειν, ὅμιν ἐτοῖς ἄλλοις παριδεῖν. πολλοῦ γε καὶ δεῖ. ἀλλὰ πᾶσιν ὁμοίως ὄργιστέον, ἐκλογιζομένοις καὶ θεωροῦσιν, ὅτι τοῦ μὲν, ὡς ἄνδρες Ἀθηναῖοι, ῥᾳδίως κακῶς

c. ἐῶ γάρ. “For I will not say, a friend:” if, with Schaefer, we retain *ei* before φίλον, the sense will be very little altered: “I will not ask, whether it was a friend he was informing against,” συκοφάντει being supplied from above.

αὐτὸν διαλυν. Both αὐτὸν and αὐτὸν in this paragraph refer to Midias; strictly it should be αὐτὸν in each case, but this rule is often neglected, especially in the orators: see § 60. e. (end), § 10. c., and immediately below, § 35. b.

ἀνήλισκεν ἐτι is the common construction to indicate the object “on” which money is spent. Plato, 369. E., &c. Thucydides uses the dative in II. 64. without a preposition.

35. a. τὸ ἔθος. “This usage and trick of heaping still greater injuries on those who are justly seeking redress on their own behalf.” ἐπεξιέναι, like ἐπεξελθεῖν, in this sense, § 31. a., &c.

οὐκ ἄξιον. “It is not fitting that you should overlook, while I,” &c., a similar construction of μὲν and δὲ to that noticed at § 7. a.

νὴ Δία τριήρη ἐπέδωκε. ταύτην γάρ οὖδ' ὅτι θρυλήσει καὶ φήσει, ἐγὼ ὑμῖν τριήρη ἐπέδωκα. οὐτωσὶ δὲ ποιήσατε. εἰ μὲν, ὡς ἄνδρες Ἀθηναῖοι, φιλοτιμίας εἶνεκα ταύτην ἐπέδωκεν, ἦν προσήκει τῶν τοιούτων ἔχειν χάριν, ταύτην ἔχετε αὐτῷ καὶ ἀπόδοτε· ὑβρίζειν δὲ μὴ δῶτε. οὐδενὸς γάρ πράγματος οὐδὲ ἔργου τοῦτο συγχωρητέον. εἰ δὲ δὴ καὶ δειλίας καὶ ἀνανδρίας ἔνεκα δειχθήσεται τοῦτο πεποιηκώς, μὴ παρακρουσθῆτε. πῶς οὖν εἰσεσθε; b. ἐγὼ καὶ τοῦτο διδάξω, ἄνωθεν δέ. βραχὺς γάρ ἐσθ' ὁ λόγος, δν λέξω, καν ἄνωθεν ἀρχεσθαι δοκῇ. ἐγένοντο εἰς Εὔβοιαν ἐπιδόσεις παρ' ὑμῖν πρῶται. τούτων οὐκ ἦν Μειδίας, ἀλλ' ἐγώ. καὶ συντριήραρχος ἦν μοι Φιλίνος ὁ Νικοστράτου. ἔτεραι δεύτεραι μετὰ ταῦτα εἰς "Ολυνθον. οὐδὲ τούτων ἦν Μειδίας. καίτοι τόν γε δὴ φιλότιμον πανταχοῦ προσήκειν ἔξετάζεσθαι. τρίται νῦν c.

was the term for voluntary contributions, either in money, arms, or ships: it is not certain whether the volunteer trierarch presented the hull of the vessel, or whether he merely equipped it with tackle and crew.

θρυλήσει. "He will chatter about." Arist. *Eg.* 848. *ταυτην, sc. ναῦν.*

οὐτωσὶ ποιήσατε. "Take it in this way," i. e. look at it in the light I am going to direct you.

παρακρονοθ. "Be not deceived," i. e. by the ostentation of his public liberality, which really arises from such low motives as cowardice and shirking. *παρακρονεῖν* is, literally, to strike a scale falsely for weighing. On the sense of *παρά*, in composition, cf. § 31. a. *παραγράψασθαι.*

b. καν ἄνωθεν. § 23. b.

εἰς Εὔβοιαν. This Eubcean war, according to Böckh, was B.C. 358, and the Athenians were supporting a party against the other states and against Thebes. Dem. c. *Polycl.* 1218, 14; *De Coronā*, 259, 12; and § 47. b. We have had allusion to another Eubcean war in § 31. f., and § 37. c., when Phocion fought the battle of Tamynæ. That was also an occasion for *ἐπιδόσεις*, which are mentioned here as *τρίται αὐται*. The second voluntary triarchy was used for the fleet against Olynthus; the Olynthian war was still going on at the close of the Eubean war, and this second *ἐπιδόσεις* Böckh calculates as late in the 106th Olympiad, i. e. nearly 353 B.C.

τούτων. A partitive genitive without an expressly governing word. Madv. § 51.

συντριήραρχος. See § 23. f. *μεμισθωκοτες.*

ἔξετάζεσθαι. "The man of public spirit should shew himself to be such on *every* occasion." The emphasis is on *πανταχοῦ*: the same sense of *ἔξεταζ* at p. 229, 2, Plato, *Legg.* 764. A. Also cf. § 36. c.

χρή, καὶ τότ' ἀν ἀδικοῦντας ὄρᾳ τις, οὐ προαναρπάζειν· οὐδὲ ἐπάγοντ' αἰτίας φευδεῖς ἀκριτον ζητεῖν ἀποφεύγειν· οὐδὲ ἐπὶ τῷ διδόναι δικην ἀσχάλλειν, ἀλλὰ μὴ ποιεῖν ἔξ

- 36.a.** *ἀρχῆς ἀσελγὲς μηδέν.* "Οσα μὲν τοίνυν εἴς τε τὴν λειτουργίαν καὶ τὸ σῶμα ὑβρίσθην, καὶ πάντ' ἐπιβούλευσόμενος τρόπον καὶ πάσχων κακῶς ἐκπέφευγα, ἀκηκόατε, ω ἄνδρες Ἀθηναῖοι. καὶ παραλείπω δὲ πολλά. οὐ γάρ 556
- b.** *ἴσως ράδιον πάντ' εἰπεῖν.* ἔχει δ' οὕτως. οὐκ ἔστ' ἐφ' ὅτῳ τῶν πεπραγμένων ἐγὼ μόνος ἡδίκημαι, ἀλλ' ἐπὶ μὲν τοῖς εἴς τὸν χορὸν γεγενημένοις ἀδικήμασιν ἡ φυλὴ, τὸ δέκατον μέρος ὑμῶν, συνηδίκηται· ἐπὶ δ' οἷς ἐμὲ ὑβριστε καὶ ἐπεβούλευσεν, οἱ νόμοι, δι' οὓς εἴς ἔκαστος ὑμῶν σῶς ἔστιν· ἐφ' ἀπασι δὲ τούτοις, ὁ θεός, φῶς χορηγὸς ἐγὼ καθειστήκειν, καὶ τὸ τῆς ὁσίας, ὀτιδήποτ' ἔστι, τὸ
- c.** *σεμνὸν καὶ τὸ δαιμόνιον συνηδίκηται.* δεῖ δὴ τούς γε

him have you into court, else you can't clear yourself. Perhaps you will say, 'But it's a false charge.' leave that for the court to decide, and when you have been acquitted, (not before,) retaliate on your adversary."

καὶ τότ' ἀν. "And then, if one sees they (our accusers) are doing us wrong, (*i. e.* have prosecuted us falsely,) one should not put them out of the way (before they can bring their action into court), nor seek to get off without trial by bringing false charges against them."

ἀδικοῦντας implies *συκοφαντοῦντας*. Obviously *χρή* has to be supplied in the next sentence.

36. a. *ἐκπέφευγα.* "I have escaped," in spite of all his conspiracies.

καὶ παραλ. δὲ. "And I *actually* (καὶ) pass over." δὲ is not unfrequently the third word in a sentence; *Aesch. Eumen.* 8, 19, 21, &c.: generally in that case the two first words are in such close coherence as to represent one word only.

b. *οὐκ ἔστ' ἐφ' ὅτῳ.* "In no one," stronger than *ἐπ' οὐδένι*.

ἡ φυλὴ. Cf. § 8. b. c. Insulting a Choregus is insulting the tribe which appointed him, and the patron god of the festival: insulting a citizen is insulting the laws which protect him, and the sanctity of Justice.

ὅτι δητότ. An expression generally of contempt and depreciation. § 11. f. *ὅτοσ. δήτοτε;* and so Reiske understands it. Buttmann takes it to mean "ineffable," as *neccio quid* is sometimes used to imply. There is a somewhat similar tone of irreverence in both the parallel passages quoted by Kennedy, Eurip. *Bacch.* 892. *Orest.* 418, but Buttmann's explanation is preferable. "The inexpressible majesty and divinity of righteousness:" by *ὅσια* is intended the unwritten law of conscience. Soph. *Antig.* 464. Dem. p. 317, 28. p. 643, 18. Thuc. II. 37.

ἀλλ' ἀναπεπτώκει τὰ τῆς ἐξόδου, οὐκ ἀνέβαινεν ἐπὶ τὴν ναῦν, ἦν ἐπέδωκεν, ἀλλὰ τὸν μέτοικον ἐξέπεμψε τὸν Αἰγύπτιον, Πάμφιλον, αὐτὸς δὲ μένων ἐνθάδε, τοῖς Διονυσίοις διεπράττετο ταῦτα, ἐφ' οἷς νυνὶ κρίνεται. ἐπειδὴ δὲ ε. ὁ στρατηγὸς Φωκίων μετεπέμπετο τοὺς ἐξ Ἀργούρας ἵππεας ἐπὶ τὴν διαδοχὴν, καὶ κατεῖληπτο σοφιζόμενος, τότε ὁ δειλὸς καὶ κατάρατος οὗτος, λιπὼν τὴν τάξιν ταύτην, ἐπὶ τὴν ναῦν φέρετο, καὶ ὡς ἵππαρχεῖν ἡξίωσε παρ' ὑμῖν ἵππέων, τούτοις οὐ συνεξήλθεν. εἰ δὲ ἐν τῇ θαλάττῃ κίνδυνός τις ἦν, εἰς τὴν γῆν δηλουθτὶ φέρετ' αὖ. Οὐ μὴν Νικήρατός γε οὕτως ὁ τοῦ Νικίου, ὁ ἀγαπητὸς, ὁ 45. a. ἄπαις, ὁ παντάπασιν ἀσθενής τῷ σώματι· οὐδὲ Εὔκτήμων

ἀνέβαινεν. "Did not go on board to command the vessel he volunteered to present." This would strictly be his duty as trierarch, but he evaded it in his function of hippocamp.

μέτοικον. "The alien." The *μέτοικοι* formed a medium class between the *άστοι* and the *ἔτοι*, for they paid a tax (*μετοίκιον*) but had no franchise or other privileges. We know nothing about this Pamphilus except what the orator tells us.

e. ἐπειδὴ δέ. "But when Phocion, the general, began sending for the cavalry that had gone home from Argura, to take their turn of service." Reiske and Buttmann agree in giving this sense to *τοὺς ἐξ Ἀργούρας* (§ 37. c.); Kennedy maintains that the cavalry were at Argura when Phocion sent for them, and that the words *τ. e. A.* can bear no other meaning.

κατεῖληπτο. "And he (*i. e.* Midias) was detected in his trickery." A change of subject which the context indicates.

λιπών. "Deserted his post, (that of hippocamp,) and went off to his vessel" (the trireme he had presented to the state). The orator ingeniously perverts even what was creditable in the conduct of his enemy, by attributing to him motives of which Midias was possibly unconscious: cf. § 44. d. where he blames him on exactly the opposite ground for not commanding his own vessel, as if it were possible for any man to have combined the two offices.

45. a. *Νικήρατόν γε.* The particle *γε* strongly emphasizes this name, while it is not attached to either of the two which follow: Niceratus was particularly precious to the state as being the last representative of a good old family: he was an only son (*ἄγαπητός*, Hom. *Od. β. 365*. *Il. ζ. 401*. Aristot. *Rhet. I. 7, 41*. Plat. *Aleib. I. 132, A.*), and *sine prole* (*άραι*) is far the preferable reading: if *παῖς* be accepted, it would mean he was still quite a boy). According to calculation of dates, this Niceratus would be the great-grandson of Nicias, the eminent general, whose father's name was Niceratus: the Greek practice of naming a son after his grandfather preserved the same name in families through many generations.

Εὔκτήμων. This person is mentioned again among the next set of witnesses; doubtless well known at the time as a wealthy and patriotic character.

δ τοῦ Αἰσίωνος, οὐχ οὕτως οὐδὲ Εὐθύδημος δ τοῦ Στρατοκλέους· ἀλλ' αὐτῶν ἔκαστος ἐκὼν ἐπιδοὺς τριήρη, οὐκ ἀπέδρα ταύτην τὴν στρατείαν· ἀλλὰ τὴν μὲν ἐπίδοσιν ἐν χάριτος μέρει καὶ δωρεᾶς παρεῖχον πλέονσαν 568 τῇ πόλει, οὐ δὲ ὁ νόμος προσέταπτεν, ἐνταῦθα τοῖς σώ-
b. μασιν αὐτὸν λειτουργεῖν ἡξίουν. ἀλλ' οὐχ ὁ ἵππαρχος Μειδίας. ἀλλὰ τὴν ἐκ τῶν νόμων τάξιν λιπών, οὐ δίκην ὅφελει τῇ πόλει δοῦναι, τοῦτ' ἐν εὐεργεσίᾳ ἀριθμήσει μέρει. κατότο τὴν τοιαύτην τριηραρχίαν, ὡς πρὸς θεῶν, πότερον τελωνίαν καὶ πεντηκοστὴν, καὶ λειποταξίαν, καὶ στρατείας ἀπόδρασιν, καὶ πάντα τὰ τοιαῦτα ἀρμόττει

ἀπέδρα. Commonly of a fugitive slave: "did not shirk this service." Buttmann remarks on the emphasis of *ταύτην*: the service was given to the state in an hour of the greatest peril, which roused even the weakest to energy.

ἐπίδοσιν. It is rather singular to find this word coupled with *πλέονσαν*, but it obviously implies the vessel which they presented (*ἐπέδωκαν*): *τῇ πόλει* is the usual dative commodi: *πλε-* intimates that the ships were in good sailing order.

ἐν χάριτος μέρει. "As a boon and gift." *μέρος* in the accusative is often used to denote something external to the subject to which the predicate refers (*as regards*). Madvig, § 31. c. *οἱ παιδεῖς, τὸ σὸν μέρος, ὅτι ἀν τύχωσι τοῦτο πράξουν*: and *ἐν μέρει* with a genitive is a paraphrase for *ὡς* with a nom. or acc. Plato, *Rep.* 424. D. Dem. 23, 14, 37, 4.

οὐ. "In the place where," i.e. each on board his own vessel. The locative use of the genitive, which appears in the formation of all such words as *ποῦ*, *ὅπου*, *κ.τ.λ.*

b. *καίτοι.* Does his public service look like chicanery and shirking or does it look like honourable ambition?

τελωνίαν. The general name of *τελῶναι* ("tax-farmers") was given to those private citizens who took upon themselves the task of collecting, and who made periodical payments of the taxes (*τάλη*) to the state. Arist. *Erg.* 248. *Aeschin.* 17, 8, &c. A certain amount of profit attached to the office, and it was let by auction to the highest bidder, frequently an alien, as the duty was invidious for a citizen to perform. One of the privileges of a *τελώνης* was exemption from military service, and hence the taunt of this passage: Midias served the state, like a tax-farmer, so as to avoid going out on campaigns.

πεντηκοστὴν means the duty of 2 per cent. which was levied on all imports and exports: the collectors of it (*πεντηκοστολόγοι*) were only a subdivision of the large body of *τελῶναι*, and the same remarks apply to their office and privileges. Allusion to the tax is found in Demosth. p. 1858, 941, 932, &c.

καλεῖν, ἡ φιλοτιμίαν; οὐδένα γὰρ τρόπον ἄλλον ἐν τοῖς ἵππεῦσιν αὐτὸν ἀτελῆ ποιῆσαι στρατείας δυνάμενος, ταύτην εὑρηκε Μειδίας καὶ τὴν ἵππικής τινα πεντηκοστήν. καὶ c. γὰρ αὐτὸν τῶν ἄλλων ἀπάντων τῶν ἐπιδόντων τριηράρχων παραπεμπόντων ὑμᾶς, ὅτε δεύρ' ἀπεπλεῦτε ἐκ Στύρων, μόνος οὗτος οὐ παρέπεμπεν. ἀλλ' ἀμελήσας ὑμῶν χάρακας καὶ βοσκήματα καὶ θυρώματα ὡς αὐτὸν, καὶ ξύλα εἰς τὰ ἔργα τὰ ἀργύρεια ἐκόμιζε· καὶ χρηματισμὸς οὐχὶ λειτουργία γέγονεν ἡ τριηραρχία τῷ καταπτύστῳ τούτῳ. ἀλλὰ μὴν ὡς ἀληθῆ λέγω, σύνιστε μὲν τὰ πολλὰ τούτῳ τῶν ὑμεῖς. ὅμως δὲ καὶ μάρτυρας ὑμῖν καλῶ.

ΜΑΡΤΥΡΕΣ. Κλέων Σουνιεὺς, Ἀριστοκλῆς Παιανιεὺς, Πάμφιλος, Νικήρατος Ἀχερδούσιος, Εὐκτήμων Σφήγτης, καθ' ὃν καιρὸν ἐκ Στύρων ἀπεπλέομεν δεύρο τῷ στόλῳ παντὶ, ἐτύχομεν τριηραρχοῦντες καὶ αὐτὸν καὶ

οὐδένα γὰρ τρόπον. “For being unable in any other way to get himself exempt from service with his cavalry brigade, Midias has invented this new sort of cavalry two-per-cent.” This is sufficiently explained by the preceding clauses.

c. παραπεμπόντων. “Conveyed you (the troops) when you sailed back hither from Styra.” ‘Instead of marching with the cavalry, Midias went to take command of his ship, which had helped to convoy the troops, and was then lying in some port of Eubaea, perhaps Chalcis. (ἐκ Χαλκίδος, § 37. c.) It was on this occasion he rode on the mule from Argura, as there described. The whole fleet afterwards assembled at Styra, a port of Eubaea to the S. of Eretria, from which it convoyed the troops on their return to Athens; while Midias, lingering behind, brought home the various articles mentioned immediately below.’ (Kennedy.)

χάρακας, κ. τ. λ. “He was bringing home stakes and fatted cattle, and doors for his private house, and timber for his silver works.” βοσκ. Soph. Tr. 762, &c. θυράμ. Thuc. III. 68, &c. ὡς αὐτὸν, like the French *chez lui*, ὡς in its ordinary sense of ‘to’ a person. ἀργύρ. Furniture inlaid with silver was common at Athens even in Aristophanes’ time: Midias was, perhaps, bringing home some quaint wood for the purpose.

χρηματισμὸς. “A profitable speculation.” Isocr. 37. B.

d. Πάμφιλος, unlike the other witnesses, has not the name of his deme added: he is, probably, the Egyptian mentioned at the end of § 44. d., and, as an alien, would not be a member of any deme. Buttmann, however, suggests, that both he and Niceratus were of the same deme, Acherdus, and that the first Ἀχερδούσιος after Πάμφιλος has dropped out.

τῷ στόλῳ. Dative of circumstance and appurtenance. Madv. § 45. b. R.

Μειδίας ὁ νῦν κρινόμενος ὑπὸ Δημοσθένους, φῶ μαρτυροῦ-
ε. μεν. παντὸς δὲ τοῦ στόλου πλεόντων ἐν τάξει, καὶ τῶν 569
τριτράρχων ἔχόντων παράγγελμα μὴ χωρίζεσθαι, ἔως
ἄν δεύρο καταπλεύσωμεν, **Μειδίας** ὑπολειφθεὶς τοῦ στό-
λου, καὶ γεμίσας τὴν ναῦν ξύλων καὶ χαράκων, καὶ
βοσκημάτων, καὶ ἄλλων τινῶν, κατέπλευσεν εἰς Πειραιά
μόνος μεθ' ἡμέρᾳ δύο, καὶ οὐ συγκατέστησε τὸν στόλον
μετὰ τῶν ἄλλων τριτράρχων.

46.a. **Εἰ** τοίνυν ὡς ἀληθῶς, ὡς ἄνδρες Ἀθηναῖοι, οἰάπερ
φῆστει καὶ καταλαζονεύσεται πρὸς ὑμᾶς αὐτίκα δὴ μάλα,
τοιαῦτ' ἦν αὐτῷ τὰ λελειτουργημένα καὶ πεπραγμένα,
καὶ μὴ τοιαῦτα, οἷα ἐγὼ δεικνύω, οὐδὲ οὕτω δήπου τό
γε δοῦναι δίκην, ὃν ὕβρικεν, ἐκφυγεῖν ταῖς λειτουργίαις
b. δίκαιος ἄν ἦν. ἐγὼ γὰρ οἴδ' ὅτι πολλοὶ πολλὰ κάγαδα

e. πλεόντων. There is no difficulty, of course, in joining this plural number to a substantive like *στόλου*, of plural meaning.

ἐν τάξει. "In order of squadron," as is intimated by the context, μὴ χωρίζει, they had orders not to separate.

συγκατέστησε. "Did not co-operate in bringing the fleet home."

46. a. ὡς ἀληθῶς. "In very truth." An elliptical use of ὡς, where we have to supply δύναται εἶναι, or the like: 'true as it can be possibly.' It is the same ὡς which we find with superlatives, as ὡς μάλιστα, quam maxime, &c.

καταλαζονεύσεται. The intensive force of *κατὰ* in composition is well known; perhaps it can be given here by translating "he will boast *aloud*." If his services had been such as he represents, not even that would have justified his conduct. We have noticed briefly, in § 1. a., that the use of *ἄν* with an aorist indicative in a conditional apodosis requires the insertion of our auxiliary "have." The use of *ἄν* with the imperfect, under some circumstances, is very similar. Madvig distinguishes thus: Of that which, *as it is*, does not find a place, but would do so if something opposite were the case, the Imperfect is used: if the conditional result, under the same supposition, belong to the past, the Aorist is used; but the imperfect is often put, instead of the Aorist, of relations belonging to the past, to denote an abiding state, or a continued series of actions. Thus *εἰ ἤμαρτες ἥλγησας ἄν* is simply "had you sinned, you would have grieved;" but *εἰ ἤμάρτανες ἥλγεις ἄν*, either "had you been sinning, you would have been grieving," or "had you sinned habitually, you would have grieved constantly."

οὐδὲ οὕτω. "Not even under these circumstances, I presume, would he have been entitled by his public services to escape paying the penalty for the outrage he has committed." *λειτ.* is a dative of the means, ὡς depending on *δίκην*, and by attraction for *τούτων* *ἄ*.

ὑμᾶς εἰσιν εἰργασμένοι, οὐ κατὰ τὰς Μειδίου λειτουργίας, οἱ μὲν ναυμαχίας νενικηκότες, οἱ δὲ πόλεις εἰληφότες, οἱ δὲ πολλὰ καὶ καλὰ ὑπὲρ τῆς πόλεως στήσαντες τρόπαια· ἀλλ' ὅμως ὑμεῖς οὐδενὶ πώποτε τούτων δεδώκατε τὴν δωρεὰν ταύτην, οὐδὲ ἀν δοίητε, ἔξειναι τοὺς ἴδιους ἔχθροὺς ὑβρίζειν αὐτῶν ἐκάστῳ, ὅπόταν βούληται, καὶ δν ἀν δύνηται τρόπον. οὐδὲ γὰρ Ἀρμοδίφ καὶ Ἀριστογείτονι· τούτοις γὰρ δὴ μέγισται δέδονται δωρεαὶ παρ' ὑμῶν, καὶ ὑπὲρ μεγίστων· οὐ δέδοται τοῦτο. οὐδὲ ἀν ἡγέσχεσθε, εἰ προσέγραψέ τις ἐν τῇ στήλῃ, ἔξειναι

b. *εἰργασμένοι* is usually active in meaning, as here; but often, also, passive, as Eur. *Or.* 248, *Æsch. P. V.* 242, &c.

κατὰ. "In the style of." So Plat. *Apol.* 17, *οὐ κατὰ τούτους ρήτωρ εἰμι*; a very common usage of this preposition. Madvig, § 70.

στήσαντες. It is obvious that this becomes the technical expression for 'winning' a trophy, from the fact that the spoils, &c., of the enemy would be 'erected' on the tree, or post, or whatever it might be that was convenient for the purpose. The general practice, of course, was for the victors to construct it on the field of battle, while the vanquished recovered their dead under a truce. (*νεκροὺς ὑποστόντους ἀναρεῖσθαι*.)

οὐδὲ ἀν δοίητε. It is easy to see how this expression is stronger than a simple future *δώσετε*, and yet gives a similar sense = you never would give it, if anything whatever were to happen.

ἔξειναι. This is all exegetic of *δωρεάν*, "this grant, viz. that each of them have licence to insult his private enemies."

ὅποτ' ἀν. The particle *ἀν* is annexed to certain relative words and conjunctions of time, to suggest the indefinite point of time or contingency, in the present or future; we can best render it in English by the affix *-ever*, as "whoever," "whenever," &c.

c. *Ἀρμοδίφ κ. A.* Harmodius and Aristogiton, the murderers of Hipparchus, most unfairly obtain the name of patriots and heroes in ancient literature. They slew one of the Pisistratids on account of a private quarrel, B.C. 514, for which *act* they were themselves put to death: and the consequent severity of Hippias, brother to Hipparchus, led to his expulsion, and the fall of the despotism: Harmodius and Aristogiton, though merely the unconscious agents to this result, appear in poetry and oratory as Liberators of Athens: Thucydides, however, takes the true view of their conduct in vi. 54–57, and Herod. vi. 123, is to the same effect, though not so fully detailed.

οὐ δέδοται τοῦτο. These words were inserted by Buttmann from one of the Parisian Codices: if not expressed, they have to be supplied from the preceding sentence; they make the connection more complete with *οὐδὲ ἡγεσχ*.

προσέγραψε. "Had added to the inscription on the pillar, 'And that they

- d. τι, τοῖς ἄλλοις ἡμῖν ἔξεσου δώσει. νῦν δ', οἷμαι, τούτου προβέβληνται Πολύευκτος, Τιμοκράτης, Εὔκτήμων ὁ κονιορτός. τοιοῦτοι τινές εἰσι μισθοφόροι περὶ αὐτόν. καὶ πρὸς ἔτι ἔτεροι τούτοις, μαρτύρων συνεστῶσα ἔταιρία, φανερῶς μὲν οὐκ ἐνοχλούντων ὑμῖν, σιγῇ δὲ τὰ ψευδῆ ρᾶστα ἐπινευόντων. οὐδὲ τοὺς θεοὺς οὐδὲν ὀφελεῖσθαι νομίζω παρὰ τούτου· ἀλλὰ δεινοὶ τινές εἰσιν, ὡς ἄνδρες Ἀθηναῖοι, φθειρεσθαι πρὸς τοὺς πλουσίους, καὶ παρεῖναι ε. καὶ μαρτυρεῖν. πάντα δὲ ταῦτ' οἶμαι, φοβερά ἔστι τῶν ἄλλων ὑμῶν ἐκάστῳ καθ' ἑαυτὸν, ὅπως δύναται, ζῶντι· οὐπερ ἔνεκα συλλέγεσθε ὑμεῖς· ἵνα, ὡς καθ' ἔνα ἔστιν

ἔξεσον. "Just like all the rest of us," he will be properly punished for any of his misdemeanours.

d. *προβέβληνται.* The Passive verb has in this passage the sense of *tueri*, not to be confounded with the technical use of the Middle, § 1. a.: but implying "to be put in front as a shield," the object protected coming in the genitive. I can find no exact parallel to this expression: but Lidd. & Scott quote *προβάλλεσθαι ἀλπίδα* (midd. voice) as "to shelter oneself under hope," Dem. 258, 23, which is analogous.

Πολύευκτος. A great friend of Demosthenes on other occasions, *Philipp.* III. 29. The orator's speech against *Timocrates* is extant: Euctemon, § 28. b. *τούτοις* is governed by *πρὸς*. A curious instance of interval between a preposition and its case.

συνεστῶσα. "A confederate cabal:" on *ἐνοχλ.* see § 2. b.

ἐπινευόντων. Ulpian says, "these hired advocates would look at the jury with a wink and a shake of the head, when the prosecutor was detailing various atrocities of the defendant." *εὐδεικύμενοι μηδὲν ἀληθέα εἰναι,* trans. "without opening their lips (*σιγῇ*) lie with the greatest ease by medium of signs."

ὠφελεῖσθαι, i. e. they will really get nothing out of him in the way of payment; but they are fond of paying attention to wealthy persons, in order to cultivate intimacy with them, &c. *δέινός*, with the infin. = "a wonderful hand at" doing anything, is almost too common to need illustration. *Æsch. Pr.* 59, &c. *φθειρεσθαι*, "to go (with a plague on them!) after the opulent:" Buttmann translates *Sed applicare, semper adesse divitibus*: like our expression "the devil possesses them to go...." See Aristoph. *Ecc.* 248. *ἔρρεων* is used in precisely the same sense.

e. *καθ' ἑαυτὸν.* "Living by himself as best he can," i. e. depending only on himself for support at critical periods, as contrasted with wealthier citizens, who always had many to aid and abet them.

συλλέγεσθε. "Ye assemble together (in the ecclesia, law courts, &c.) that ye may by thus combining be superior to each of these persons, to whom

έκαστος ὑμῶν ἐλάττων ἢ φίλοις ἢ τοῖς οὖσιν ἢ τῶν ἄλλων
 τινὶ, τούτων συλλεγέντες ἔκαστου κρείττους τε γίγνησθε
 καὶ πάντε τὴν ὕβριν. Τάχα τοίνυν ἵσως καὶ τοιοῦτός 39.a.
 τις ἦξει πρὸς ὑμᾶς λόγος· Τί δὴ τὰ καὶ τὰ πεπονθώς
 ὁ δεῖνα, οὐκ ἐλάμβανε δίκην παρ' ἐμοῦ; ἢ Τί δή; πάλιν
 ἄλλον ἵσως τινὰ τῶν ἡδικημένων ὀνομάζων. ἐγὼ δὲ b.
 δι' ἀς μὲν προφάσεις ἔκαστος ἀφίσταται τοῦ βοηθεῖν
 ἑαυτῷ, πάντας ὑμᾶς εἰδέναι νομίζω. καὶ γὰρ ἀσχολία,
 καὶ ἀπραγμοσύνη, καὶ τὸ μὴ δύνασθαι λέγειν, καὶ ἀπορία,
 καὶ μυρί ἐστιν αἴτια. προσήκειν μέντοι τούτῳ μὴ
 ταῦτα λέγειν ἥγονται νυνὶ ἀλλ' ὡς οὐ πεποίηκέ τι
 τούτων, ὃν αὐτοῦ κατηγόρηκα, διδάσκειν. ἐὰν δὲ μὴ
 δύνηται, διὰ ταῦτ' ἀπολωλέναι πολὺ μᾶλλον ἐστι δίκαιος.
 εἰ γὰρ τηλικοῦτός τις ἐστιν, ὥστε τοιαῦτα ποιῶν δύνασ- c.
 θαι καθ' ἓν ἔκαστον ἡμῶν ἀποστερεῖν τοῦ δίκης παρ'
 561 αὐτοῦ τυχεῖν· κοινῆ νῦν, ἐπειδήπερ εἰληπταί, πᾶσιν
 ὑπὲρ ἀπάντων ἐστὶ τιμωρητέος, ως κοινὸς ἔχθρὸς τῇ

individually each of you is inferior, either in friends, or property, or anything else." The 2nd Aor. Pass. *συλλεγῆναι* is particularly used in this sense of assembling or co-operating, Herod. I. 81. The datives are those of circumstance and appurtenance, Madv. § 39.

39. a. *τί δή*. "Why did So-and-so, who was treated in such-and-such a way, never demand satisfaction from me?" or 'Why ——?' naming again, perhaps, some other individual of his victims." The second question would be precisely to the same effect as the first, only the name of the injured party would be different: for brevity the orator only utters the simple interrogative, leaving the rest to be supplied by the mind of his hearer. *τὰ καὶ τὰ* is a favourite idiom of Pindar, see *Olymp.* II. 53. *Pyth.* V. 51, VII. 22: it is also common in Demosth. and the later Attic. The argument was introduced at § 36. e.

b. *ἀπραγμοσύνη*. The opposite of *φιλοπραγμοσύνη*, § 38. b.

λέγειν. That is, "unable to plead his own cause," no orator, as Demosthenes is.

τούτῳ, i. e. "the defendant," Midias.

διὰ ταῦτα, i. e. διὰ τὸ μηδένα δίκην παρ' αὐτοῦ εἰληφέναι.

c. *καθ' ἓν*. See § 5. d. The genitive *ἡμῶν* might, however, here be taken to depend on *ἔκαστον* only, *καθ' ἓν* being merely adverbial.

πᾶσιν. Dative of the agent: "Now, when he has been caught, he must be punished with a common vengeance, by all of you, on behalf of all of you."

- d. πολιτείᾳ. Λέγεται τοίνυν ποτὲ ἐν τῇ πόλει κατὰ τὴν παλαιὰν ἐκείνην εὐδαιμονίαν Ἀλκιβιάδης γενέσθαι, φὶ σκέψασθε τίνων εὐεργεσιῶν ὑπαρχουσῶν, καὶ ποίων τινῶν, πρὸς τὸν δῆμον, πῶς ἔχρήσανθ' ὑμῶν οἱ πρόγονοι,
e. ἐπειδὴ βδελυρὸς καὶ ὑβριστὴς φέτο δεῖν εἶναι. καὶ οὐκ ἀπεικάσαι δήπου Μειδίαν Ἀλκιβιάδη βουλόμενος τούτου μέμνημαι τοῦ λόγου. οὐχ οὕτως εἰμὶ ἄφρων οὐδὲ ἀπόπληκτος ἔγώ. ἀλλ' ἵν' εἰδῆθ' ὑμεῖς, ὡς ἄνδρες Ἀθηναῖοι, καὶ γνῶθ', ὅτι οὐδὲν οὔτ' ἔστιν οὔτ' ἔσται, οὐ γένος, οὐ πλοῦτος, οὐ δύναμις, ὅ, τι τοῖς πολλοῖς ὑμῶν,
40. a. ἀν ύβρις προσῆ, προσήκει φέρειν. Ἐκεῖνος γάρ, ὡς ἄνδρες Ἀθηναῖοι, λέγεται πρὸς πατρὸς μὲν Ἀλκμαιωνιδῶν εἶναι· τούτους δέ φασιν ὑπὸ τῶν τυράννων, ὑπὲρ

d. *Λέγεται*. Greek history in these days was principally traditional, which is his reason for using the word. We may render, "History informs us that Alcibiades lived in this city during that period of ancient prosperity," the period of the Peloponnesian war when Athens had reached her culminating point. The word *παλαιὸς* is an hyperbole, for it could not be more than 63 years since Alcibiades was first exiled.

ὑπαρχουσῶν. This we had better paraphrase: "Consider what services had been rendered by him to the people, and what character of service, and yet how your forefathers treated him." *ὑπαρχ.*, as if the account of these services were scored up to his credit: cf. § 40. b. *τίνων*, says Buttmann, is equivalent to *πόσων*, as otherwise it could not be coupled with *καὶ ποίων*.

e. *ἀπεικάσαι*. "To compare," i. e. to represent Midias as an equally distinguished man.

ἀπόπληκτος. "So crazed." Same word in the speech against *Phormio*, 912, 10.

φέρειν. "To put up with, if accompanied by insolence," the neuter relative *ὅ* is used, as the antecedents are neuter in sense, though of various genders in form. *ἄν ύβρις ἥ* was the old reading, whence Reiske conjectured *ἄν υβρίσῃ*. The reading *προσῆ* is confirmed by the twin passage, § 47. h.

40. a. *Ἀλκμαιωνιδῶν*. According to Andocides and Plutarch it was on the *mother's* side Alcibiades was connected with the Alcmaeonids, and Hippoönus was the name of his wife Hipparete's father. In the *Alcib.* I. of Plato, p. 121, he traces his descent to Euryseas son of Ajax, through his father Clinias: and his maternal grandfather was Megacles, the head of the Alcmaeonid family, on whose doings see Herodotus v. 62, &c. Buttmann attributes the incorrectness of Demosthenes' statement, on this point, to the fact that we have only the rough draft of the oration he intended to deliver. *πρὸς* is common in this meaning "on the side of" genealogically. Cf. Soph. *Ajax*, 1805, &c.

ὑπὸ τυράννων. "Were expelled by the tyrants when heading a revolution

τοῦ δῆμου στασιάζοντας, ἐκπεσεῖν καὶ δανεισαμένους χρήματ' ἐκ Δελφῶν ἐλευθερώσαι τὴν πόλιν, καὶ τοὺς Πεισιστράτου παῖδας ἐκβαλεῖν· πρὸς δὲ μητρὸς Ἰππονίκου, καὶ ταύτης τῆς οἰκλας, ἡς ὑπάρχουσι πολλαὶ καὶ μεγάλαι πρὸς τὸν δῆμον εὐεργεσταί. οὐ μόνον δὲ ταῦθ' b. ὑπῆρχεν αὐτῷ, ἀλλὰ καὶ αὐτὸς ὑπὲρ τοῦ δῆμου θέμενος τὰ ὅπλα, δὶς μὲν ἐν Σάμῳ, τρίτον. δ' ἐν αὐτῇ τῇ πόλει, τῷ σώματι τὴν εἴνοιαν, οὐ χρήμασιν οὐδὲ λόγους, ἐνεδείξατο τῇ πατρόδι. ἔτι δὲ ἵππων Ὁλυμπίασιν ἀγῶνες ὑπῆρχον αὐτῷ, καὶ νίκαι καὶ στέφανοι, καὶ στρατηγὸς ἄριστος, καὶ λέγειν ἐδόκει πάντων, ὡς φασιν,

on behalf of the Democracy." The story of the despotism and fall of the Pisistratids is related by Herod. v. 62–65, as also the proceedings at Delphi of the Alcmaeonid; though he represents them to have bribed the priestess there, instead of borrowing money, as the orator says.

Ιππονίκου. There were several persons of this name, one an intimate friend of Solon's, who combined with him to model the Athenian constitution. Dinomache, the mother of Alcibiades, may possibly have been descended from some remote connection of this Hipponicus. It cannot be the father-in-law of Alcibiades who is intended. (Spalding.)

ἡ. "Which has the credit of many remarkable obligations conferred on the people." So ὑπαρχ. at § 39. d., though there it was constructed with a dative.

b. θέμενος. "Having taken arms," Herod. v. 74. Different to the sense of this expression in Thucyd. IV. 44, VII. 3, &c., "to pile arms," i. e. to encamp, or remain stationary.

Σάμῳ. It was at Samos the Athenian army, headed by Thrasybulus and Thrasyllus, insisted on the recall of Alcibiades from exile, 411 B.C. He remained abroad with those forces for four years, and under his command they captured Cyzicus, Chalcedon, Selymbria, and Byzantium. On his return to Athens he escorted the mystic procession to Eleusis, that annual ceremony which had been intermittent (through fear of the Spartans) ever since the occupation of Decelea. To his conduct of the procession reference is made by the words *ἐν αὐτῇ τῇ πόλει*, Eleusis being a deme of the tribe Hippothoontis, on the road from Athens to the Isthmus. Xen. Hell. I. 4. § 13–20. Plut. Alc. 33.

τῷ σώματι. "By the hazard of his life." Datives of the means: Madv. § 39.

ἵππων ἀγῶν. "Chariot races at the Olympic games." In the 89th Olymp. (419 B.C.) he contended with seven chariots in the same race, and gained the first, second, and fourth prizes.

λέγειν belongs, of course, to δεινότατος. From the words ὡς φασιν it has been argued that there were no written speeches of Alcibiades at this time extant. But probably this expression is only like λέγεται, § 39. d.

c. είναι δεινότατος. ἀλλ' ὅμως οἱ κατ' ἐκεῖνον τὸν χρόνον 562 ὑμέτεροι πρόγονοι οὐδενὸς τούτων αὐτῷ συνεχώρησαν ὑβρίζειν αὐτούς· ἀλλὰ ποιήσαντες φυγάδα ἔξεβαλον· καὶ Λακεδαιμονίων δυτῶν ἴσχυρῶν τότε, καὶ Δεκέλειαν αὐτοὺς ἐπιτειχισθῆναι, καὶ τὰς ναῦς ἀλώναι, καὶ πάντα ὑπέμειναν, ὅτιον ἄκοντες παθεῖν κάλλιον εἶναι νομί-
d. ζοντες, ἡ ἑκόντες ὑβρίζεσθαι συγχωρῆσαι. καίτοι τί το-
σοῦτον ἐκεῖνος ὑβρισεν, ἡλίκον οὗτος νῦν ἔξελήλεγκται;
Ταυρέαν ἐπάταξε χορηγοῦντα ἐπὶ κόρρης. ἔστω ταῦτα.
ἀλλὰ χορηγῶν ὡς χορηγοῦντα τοῦτ' ἐποίησεν, οὕπω τόνδε
τὸν νόμον παραβαλίων. οὐ γὰρ ἐκειτό πω. εἰρξεν
'Αγάθαρχον τὸν γραφέα. καὶ γὰρ ταῦτα λέγουσι. λαβών
γέ τι πλημμελοῦντα, ὡς φασιν. ὅπερ οὖδ' ὀνειδίζειν

c. τὸν χρόνον. If these two words be omitted, as they are by Bekker, we must take κατ' ἐκεῖνον to mean "in his (Alcibiades') day."

συνεχώρησαν. "For none of these reasons did they allow him to insult them." In § 44. a. we find *συγχ.* construed with an accus. of the thing, and gen. of the cause. Here a dative of the person is added.

ποιήσαντες. This seems redundant, with *ἔξεβαλον* immediately following: a various reading is to insert *ἄτιμον καὶ* before *φυγάδα.* Spalding is in favour of omitting the word altogether.

Δεκέλειαν. The frontier fortress between Attica and Boeotia, about 120 stades from Athens, which Alcibiades persuaded the Spartans to occupy in order to harass the Athenians, who would be thus exposed to the constant forays of an enemy on their own soil. Thucyd. VII. 18—20. The point of *ἐπιτειχισθῆναι* is, that the fort was occupied to the annoyance of Attica, and so as to command their country. Thucyd. I. 142, &c. In Dem. 99, 2, it is metaphorical.

ἄκοντες. They could not help their enemies inflicting damage upon them, but their submitting to private insult or not was at their own option (*ἑκόντες*).

d. *Ταυρέαν.* A parallel case to that of Demosthenes, except that Alcibiades appears to have been uninfluenced by malice as Midias was. The umpires, on that occasion, gave the prize to Alcibiades, either from fear or favour, in spite of the displeasure felt by the audience at his insolence. (Andocides.) *ἔστω,* "Granted!"

εἰρξεν. "He imprisoned Agatharchus the painter;" a trick by which he compelled him to paint his (Alcibiades') house and break another engagement. Andocides and Plutarch do not mention the excuse Demosthenes suggests. As regards the transgression (*πλημμελός*) Ulpian remarks, *'Αγάθαρχος ἐφωράθη ξυνῶν τῇ ταλλακίᾳ τοῦ Ἀλκιβιάδου.*

ὅπερ. This refers to Alcibiades' conduct, not to Agatharchus'.

ἀξιον. τοὺς ἑρμᾶς περιέκοπτεν. ἄπαντα μὲν, οἶμαι, ε.
τὰσεβήματα τῆς αὐτῆς ὁργῆς δίκαιον ἀξιοῦν· τὸ δὲ δλως
ἀφανίζειν ἱερὰν ἐσθῆτα, ἔσθ' ὅ, τι τοῦ περικόπτειν τοὺς
ἑρμᾶς διαφέρει; οὐκοῦν οὗτος ἔξελήλεγκται τοῦτο ποιῶν.
ἀντιθῶμεν δὴ τις ὁν, καὶ τίσι ταῦτ' ἐνδεικνύμενος. Μὴ 41.a.
τοινυν ὑμῖν πρὸς τῷ μὴ καλὸν, μηδὲ θεμιτὸν νομίζετε,
ἄνδρες δικασταί, μηδ' ὅσιον εἰναι τοιούτων ἀνδρῶν οὐσιν
ἀπογόνοις, πονηρὸν καὶ βλαιον καὶ ὑβριστὴν λαβοῦσιν
ἀνθρωπον, καὶ μηδένα μηδαμόθεν, συγγνώμης ἡ φιλαν-
θρωπίας ἡ χάριτός τινος ἀξιώσαι. τίνος γὰρ ἔνεκα; τῶν b.
στρατηγιῶν. ἀλλ' οὐδὲ καθ' αὐτὸν στρατιώτης οὗτός
γε οὐδενός ἐστιν ἀξιος, μήτιγε τῶν ἄλλων ἥγεμών.

e. ἑρμᾶς. Just before the departure of the Athenian forces for Sicily, 415 B.C., there occurred a mysterious mutilation of many of the "Hermebusts" which stood in the public streets. The deed was attributed to Alcibiades and his friends; the accusation led to his recall from the command of the army, and his desertion to the Peloponnesian cause. Thucyd. VI. 27, 28, &c.

τὸ δὲ δλως. "Is there any difference between entirely destroying sacred raiment, and mutilating the Hermæ?" i.e. are not both acts of sacrilege, and therefore to be visited with equal retribution? On ἔσθ' ὁ = equid, see Madv. § 102. Ulpian wishes to read *lepd*, and omit the word ἔσθῆτα as weakening the passage.

οὐκοῦν. "Of that (*ἀσέβημα*), however, the defendant stands convicted." Sc. ἀφανίζ. *Iepá*. There is no need to read *ταῦτο* for *τοῦτο*, as Buttmann suggests.

ἀντιθῶμεν. Let us contrast who defendant is and towards whom he exhibits this conduct," i.e. let us compare his utter worthlessness with Alcibiades' brilliant character; it is you whom he insults, and you are the descendants of those who punished so severely a far better man.

41. a. "Believe me, then, that, (descendants as you are of such persons, and having got hold of a rascal....and a bully, who is a nobody of no family whatever,) besides being dishonourable, it would be unlawful and unrighteous for you to account him deserving of pardon." The repetition of the negatives cannot be accomplished in English, being purely idiomatic in the original: *εἰναι* has to be supplied after *καλὸν* and *θεμιτὸν*, as the sequel indicates. *μηδ. μηδαμ.* A *terre filius*; a man whose existence is so unimportant that he is a mere cypher in creation, and whose extraction so obscure that no one can tell where he comes from. Similarly, *τις* is often used in the sense of "somebody important," *quidam*. Eur. *El.* 939, &c.

b. στρατηγιῶν. "Because of his services as commander? Nay, but the defendant even individually is worth nothing as a soldier, let alone as a leader of others." With *μήτι* we supply *εἰπω*; *ne dicam* Plat. *Polit.* 292. "Ακροι πεπεντατα τοσοῦτοι οὐκ ἀν γένοντο, μή τι δὴ βασιλεῖς γε. Madv. § 212. The use of *μὴ ὅτι* is exactly analogous.

ἀλλὰ τῶν λόγων. ἐν οἷς κοινῇ μὲν οὐδὲν πάποτ' εἶπεν ἀγαθὸν, κακῶς δὲ ἴδιᾳ πάντας ἀνθρώπους λέγει.
 γένους ἔνεκα, νὴ Δία. καὶ τίς οὐκ οἰδεν ὑμῶν τὰς ἀπορ- 563
 ρήτους, ὡσπερ ἐν τραγῳδίᾳ, τὰς τούτου γονάς; φ δύο τὰ
 c. ἐναντιώτατα συμβέβηκεν εἰναι. ή μὲν γάρ ὡς ἀληθῶς
 μήτηρ ή τεκοῦσα αὐτὸν πλεῖστον ἀπάντων ἀνθρώπων
 εἶχε νοῦν, η δὲ δοκοῦσα καὶ ὑποβαλομένη πασῶν ήν
 ἀνοητοτάτη γυναικῶν. σημεῖον δέ. η μὲν γάρ ἀπέδοτο
 εὐθὺς γενόμενον, η δ, ἐξὸν αὐτῇ βελτίω πρίασθαι ταύτης
 d. τῆς τιμῆς, τοῦτον ἤγόρασε. καὶ γάρ τοι διὰ τοῦτο, τῶν
 οὐ προσηκόντων ἀγαθῶν κύριος γεγονὼς, καὶ πατρίδος
 τετευχῶς, η νόμοις τῶν ἀπασῶν πόλεων μάλιστα οἰκεῖσ-
 θαι δοκεῖ, οὐδένα, οἶμαι, τρόπον φέρειν, οὐδὲ χρῆσθαι

λόγων. "His orations?" in the ecclesia and elsewhere. Constructed, as
 στρατηγῶν, in dependence on ἔνεκα.

ἀπορήτους. "His abominable origin, like something in a tragedy:"
 i. e. his birth was mysterious and horrible enough to have suggested the plot
 for a tragedy : of course this is great exaggeration.

συμβεβ. εἰναι. Only a paraphrase for γέγονε. The verb συμβ. can be
 constructed equally with an infinitive or a participle. Cf. Plato, *Sophist.*
 224. D. &c. The δύο ἐναντι. are his low origin and high position.

c. τπεῖστον. "Had the most sense of all men," because she got rid of
 Midias so quickly. ἔχειν νοῦν is like the Latin *habere cor*. Observe the
 antithesis of γυναικῶν below, the orator uncourteously implying, "Folly,
 thy name is woman!"

ὑποβαλομένη. "Took him as her supposititious child." Herod. v. 41.
 Plato, *Rep.* 538. A. &c.

ἀπέδοτο. "For the one (his real mother) sold him the moment he was
 born, the other bought *him* when she might have purchased a better for the
 the price." ἐξὸν, § 2. a. last note, τιμῆς, Genitiv. Pretiil. Madv. § 65. a.

d. οὐ προσηκόντων. "To which he had no right," being only an
 Athenian, thanks to his adoption, but by birth (according to the orator) an
 alien.

τετευχῶς is the Ionic form of the Perfect ; others read τετυχηκώς.

η νόμοις. "Which has the reputation of being governed by laws more
 than any other country." On this use of οἰκεῖται, cf. Eur. *Hipp.* 486, &c.:
 it is frequent in Plato and Xenophon. Athens was what we should call the
 most "constitutional" state in Greece.

φέρειν. Supply ταῦτα: "to bear his good fortune (with propriety)." οὐδ.
 τρόπ. is the usual accus. of respect, "in no wise." τούτοις, i. e. νόμοις.

τούτοις δύναται. ἀλλὰ τὸ τῆς φύσεως βάρβαρον ἀληθῶς καὶ θεοῖς ἔχθρὸν ἔλκει καὶ βιάζεται, καὶ φανερὸν ποιεῖ τοῖς παροῦσιν ὥσπερ ἀλλοτρίοις ὅπερ ἔστιν, αὐτὸν χρώμενον. Τοσούτων τοίνυν καὶ τοιούτων ὅντων, ἀ τῷ ε. βδελυρῷ τούτῳ καὶ ἀναίδει βεβίωται, ἔνιοι μοι προσιόντες, ὡς ἄνδρες δικασταὶ, τῶν χρωμένων αὐτῷ παραινοῦντες ἀπαλλαγῆναι καὶ καθυφεῖναι τὸν ἀγῶνα τουτοῦ, ἐπειδή με μὴ πείθοιεν, ὡς μὲν οὐ πολλὰ καὶ δεινὰ πεποίηκεν οὗτος, καὶ δίκην ἡντινοῦν ἀν δοίη δικαίως τῶν πεπραγμένων, οὐκ ἐτόλμων λέγειν, ἐπὶ ταῦτα δὲ ἀπήντων, ὡς ἥλωκεν ἥδη καὶ κατεψήφισται. Τίνος τιμήσειν αὐτῷ προσδοκᾶς τὸ δικαστήριον; οὐχ ὄρφς, ὅτι πλούτει, καὶ τριταραχίας ἔρει καὶ λειτουργίας; σκόπει δὲ, μὴ τούτοις αὐτὸν ἔξαιτήσῃται, καὶ ἐλάττω πολὺ τῇ πόλει καταθεῖται, ἥσσα σοι δίδωσι, καταγελάσῃ. 'Εγὼ δὲ, πρώτον μὲν οὐδὲν 42.a.

ἔλκει. "Drags him and drives him on, and makes it clear that he treats the existing laws as though they had no reference to *him* (which is indeed the fact)." He is an alien and they refer to citizens. Like some half-tamed animal, his innate ferocity does violence to the principles of conduct which education has given him. *χρῆσθαι*, generally "to deal with," means 'to disobey' in this sentence, while it meant to 'obey' in the preceding. *ἀλλοτρίοις, alienis*, referring to other people.

e. & βεβίωται. This favourite periphrasis for *bίος* is found also p. 617 (end), p. 315, 5, p. 600, 17, &c. *χρωμένων*, again in the sense of "intimate acquaintance" *καθυφεῖναι*, § 11. f. The M.S. word *μάλα* after *ἀναίδει*, and the variation upon it, *ἄν*, have been given up by all editors as hopeless.

πείθοιεν. The optative implies the frequency of their requests, and this generalization is furthered by the use of *μή*: had it been once only he was asked the sentence would have stood ἐπειδή μ' οὐκ ἔπειθον.

ὡς μὲν οὐ follow λέγειν in the order of translation: Midias' friends did not venture to say he was not guilty.

ἀπήντων. "Had recourse to this argument." So in the *Timocrates*, 760 (end), *ἐπὶ ταῦτα ἀπαντάτε*.

τίνος τιμήσειν. "What damages will the court give against him?" Supply *δίκην*, on which the genitive will depend, and then the dative becomes the natural case for the person.

ἔρει. "He will talk of" all he has done for the state, and claim to be held scatheless in consideration of his services.

τούτοις. "Beg himself off thereby." Dative of the means.

δίδωσι. "Offers." This sense is as early as *Il. ix. 519*.

καταγελάσῃ is not unfrequently thus used without the object of ridi-

ἀγεννὲς ὑμῶν καταγυμώσκω, οὐδὲ ὑπολαμβάνω τιμήσειν 564
οὐδενὸς ἐλάττονος τούτῳ, ἢ ὅσον καταθεῖς, οὐτωσὶ παύ-
σεται τῆς ὕβρεως. τοῦτο δὲ ἔστι μάλιστα μὲν θάνατος·
b. εἰ δὲ μὴ, πάντα τὰ ὄντα ἀφελέσθαι. ἔπειθ' ὑπὲρ τῶν τού-
του λειτουργῶν, καὶ τῶν τριταρχιῶν, καὶ τῶν τοιούτων
λόγων, ὡδὶ γυμνώσκω. εἰ μέν ἔστιν, ὡδὶ ἄνδρες Ἀθηναῖοι,
τὸ λειτουργεῖν τοῦτο, τὸ ἐν ὑμῖν λέγειν ἐν ἀπάσαις ταῖς
ἐκκλησίαις καὶ πανταχοῦ, Ἡμεῖς οἱ λειτουργοῦντες,
ἡμεῖς οἱ προεισφέροντες, ὑμῖν, ἡμεῖς οἱ πλούσιοι ἔσμεν·
εἰ τὸ τὰ τοιαῦτα λέγειν, τοῦτο ἔστι λειτουργεῖν, ὁμολογῷ
Μειδίαν ἀπάντων τῶν ἐν τῇ πόλει λαμπρότατον γεγενῆσ-
θαι. ἀποκναλει γὰρ ἀηδλὰ δίγουν καὶ ἀναισθησίᾳ καθ'
c. ἐκάστην ἐκκλήσιαν ταῦτα λέγων. εἰ μέντοι, τί ποτ'

cule being expressed. In such a case, according to Buttmann, it implies laughing at the whole concern, not merely at the individual outwitted. Xenoph. *Anab.* II. 4, 4. ἐνικῶμεν τὴν βασιλέως δύναμιν ἐπὶ ταῖς θύραις αὐτοῦ, καὶ καταγέλασαντες ἀπήλθομεν.

42. a. *καταγυμώσκω.* "I cannot think anything mean of you." § 2. c., first note.

ὅσον καταθεῖς. "By payment of which he will at last be checked in his career of insolence." By οὐτωσὶ standing after the participle and before the principal verb, it is marked with emphasis that the principal action takes place only through, or not until after, the action expressed by the participle. So εἴτα, τότε, ἔπειτα, and the like. Madv. § 175.

μάλιστα μὲν implies the most desirable course: εἰ δὲ μὴ, the next best alternative. Stalb. *Plato Rep.* 461. c. We can paraphrase here, "if not death, at any rate confiscation."

b. ὡδὶ γιγν. "This is my opinion." ὑπὲρ for περὶ, as before, § 9. b., &c.

ἴν οὐτοι. Coram vobis. Midias took care to *allude* to his state services on all public occasions, but was not so particular about fulfilling them.

προεισφέροντες. For the regular payment of the *εἰσφορά* (property tax in time of war) the ten tribes each appointed 120 of their wealthier citizens, who were subdivided into two *συμμορίαι*: (classes), one richer, the other poorer. Thus in the whole of Attica there were 1200 *πλούσιοι* subdivided into 20 *συμμορίαι*, and also (according to Ulpian) into four classes of 300 each. In case of urgent necessity, the first class (*οἱ πλούσιοι*, the wealthy par excellence, or ἡγέμονες *συμμοριῶν*) paid up the amount out of their own pocket, and then collected it afterwards from the less opulent members; this was called *προεισφέρειν*, "to advance the tax." See the orator's speech *De Symmoriis*, c. *Polych.* 1208, c. *Phanipp.* 146, &c.

ἀποκναλει. Aristoph. *Ecccl.* 1087. "He wearies us in every ecclesia by his tedious and senseless chatter on these points."

ἐστὶν, ἀ λειτουργεῖ τῇ ἀληθείᾳ Μειδίας, δεῖ σκοπεῖν, ἐγὼ πρὸς ὑμᾶς ἔρω. καὶ θεάσασθε, ὡς δικαίως αὐτὸν ἔξετάσω, πρὸς ἐμαυτὸν κρίνων. οὗτος, ὃ ἄνδρες Ἀθηναῖοι, γεγονὼς ἔτη περὶ πεντήκουντα ἵσως, ἢ μικρὸν ἐλαττον, οὐδὲν ἐμοῦ πλείους λειτουργίας ὑμῖν λελειτούργηκεν, διὸ δύο καὶ τριάκουντα ἔτη γέγονα. κάγὼ μὲν κατ' ἐκείνους τοὺς d. χρόνους ἐτριηράρχον, εὐθὺς ἐκ παιδῶν ἔξελθων, ὅτε σύνδυο νίμεν οἱ τριηράρχοι, καὶ τὰ ἀναλώματα πάντα ἐκ τῶν ἴδιων ἐδαπανώμεν, καὶ τὰς ναῦς ἐπληρούμεθ' αὐτοι. οὗτος δὲ, ὅτε μὲν κατὰ ταύτην τὴν ἡλικίαν ἦν, ἦν ἐγὼ e. νῦν, οὐδέπω λειτουργεῖν ἥρχετο. τηνικαῦτα δὲ τοῦ πράγ-

c. τῇ ἀληθείᾳ. The usual periphrasis for ἀληθῶς: "What services in the world he really does perform."

πρὸς ἐμαυτ. "Comparing him (as liturgist) with myself;" him, a man of large means who does next to nothing; myself, a man of small means who does a great deal.

d. ἐκ παιδῶν. "Directly I came of age," parenthetic. 'At the age of 18 every Athenian became an ephebus, and, after two years, was enrolled among the men (*ἀνδρα εἶναι δοκιμασθεῖς*) so that he could be present and vote at the assemblies. The *δοκιμασία* was an examination of his parentage, real or adoptive, and his physical qualification for managing his own property. See Dem. c. *Aphob.* 857, c. *Onet.* 865, &c. Smith D. A. p. 419.

σύνδυο. § 23. f., last note. After *ἴδιων*, the ordinary text gives *οἰκων*; but it is better to omit the word, and understand *χρημάτων*.

ἐπληρούμεθ. "Got the vessels manned ourselves," as opposed to having it done by contract, § 23. f. The middle voice is more desirable in that sense than the ordinary reading. (Buttm.)

e. ἦν. Some editors needlessly insert *καθ'* before this word; it can be easily supplied from the preceding sentence; the force of *κατὰ* in such a position is "about," or "approximately."

τηνικαῦτα κ. τ. λ. "But he has taken to the business (trierarchy) only at that period since you have made, in the first place, a body of 1200 subscribers from whom these persons exact a talent, and then contract for their trierarchies at the cost of a talent, in the second place the state provides crews and supplies tackle." This company of 1200 is not to be confounded with the *Symmoriae* of the *Eisphora*, § 42. b.: the expenses of each vessel would be shared between every fifteen or sixteen at most, sometimes even between as few as two or three; the leading members of these *συντελεῖαι*, who would be trierarchs probably themselves, collected the expense of the vessel from the other members, and then contracted for the business to be done, or did it themselves, with the subscriptions so received. According to the orator, the whole expense did not exceed the subscriptions: therefore

ματος ἡπται, ὅτε πρῶτου μὲν διακοσίους καὶ χιλίους πεποιήκατε συντελεῖς ὑμεῖς, παρ' ὧν εἰσπραττόμενοι τάλαντον ταλάντου μισθοῦσι τὰς τριηραραρχίας οὗτοι, εἴτα πληρώματα ἡ πόλις παρέχει, καὶ σκεύη δίδωσιν· 565 ὥστ' αὐτῶν ἐνίοις τῇ ἀληθείᾳ τὸ μηδὲν ἀναλώσαι καὶ δοκεῖν λειτουργηκέναι, καὶ τῶν ἄλλων λειτουργιῶν

43. a. ἀτελέσι γεγενῆσθαι περίεστιν. Ἀλλὰ μὲν τι ἄλλο; τραγῳδοῖς κεχορήγηκε ποτε οὐτος. ἐγὼ δὲ αὐληταῖς ἀνδράσι. καὶ ὅτι τοῦτο τὸ ἀνάλωμα ἐκείνης τῆς δαπάνης πλέον ἔστι πολλῷ, οὐδεὶς ἀγνοεῖ δήπου. κἀγὼ μὲν ἐθελούντης νῦν, οὐτος δὲ καταστὰς ἔξι ἀντιδόσεως τότε· οὐ χάριν οὐδε-
- b. μίαν αὐτῷ δήπου δικαίως ἀν τις ἔχοι. τι ἔτι; εἰστάκα τὴν φυλὴν ἐγὼ, καὶ Παναθηναῖοις κεχορήγηκα· οὐτος δὲ οὐδέτερα. ἡγεμῶν συμμορίας ὑμῖν ἐγενόμην ἐγὼ ἔτη δέκα, ἵστον Φορμίωνι, καὶ Δυσιθείδῃ, καὶ Καλλαίσχρῳ, καὶ τοῖς πλουσιωτάτοις, εἰσφέρων οὐκ ἀπὸ ὑπαρχούσης οὐσίας· ὑπὸ γὰρ τῶν ἐπιτρόπων ἀπεστερήμην· ἀλλ' ἀπὸ τῆς δόξης, ὧν ὁ πατήρ μοι κατέλυπε, καὶ ὧν δίκαιον

these collectors, he says, paid nothing at all out of their own pockets, so that "they have the advantage, some of them, of spending nothing in reality, yet at the same time being reputed to have served the state, and obtaining exemption from other services."

43. a. πλέον πολλῷ. Wolf, *Proleg. ad Lept.* 93, confirms the orator's statement as to the expenses of the flute chorus exceeding those of the tragic chorus considerably.

ἀντιδόσεως. See § 23. c., sixth note.

b. *εἰστάκα.* "I have feasted my tribe." That this *εἰστάσις* was one of the liturgies has been already mentioned, § 1. a. note. The entertainer (*εἰστάτωρ*) was appointed by order of succession with reference to his property. Harpocration says that Demosthenes volunteered on this occasion. Böchlk, *P. E.* 2nd ed. p. 452.

ἡγεμῶν. "Chairman of a symmoria." Spalding maintains there were only two in each tribe, i. e. one to each *συμμορίᾳ*: Böchlk considers it an open question whether all the first class (§ 42. b. note on *προεισφερ.*) were *ἡγεμόνες*, or whether the *ἡγεμόνες* were only a portion of this class.

ἴσον is the object of *εἰσφέρων*. The men he names were wealthy, no doubt, but they are unknown to history.

ἐπὸ τῆς δόξης. "From the reputation of what my father left me:" see

ἥν με δοκιμασθέντα κομίσασθαι. εγὼ μὲν οὖν οὗτως c. ὑμῖν προσενήνεγμαι. Μειδίας δὲ πῶς; οὐδέπω καὶ τήμερον συμμορίας ἡγεμών γέγονεν, οὐδὲν τῶν πατρώων ἀποστερηθεὶς ὥπ' οὐδενὸς, ἀλλὰ παρὰ τοῦ πατρὸς πολλὴν οὐσίαν παραλαβών. τίς οὖν ἔστιν ἡ λαμπρότης, d. ἡ τίνες αἱ λειτουργίαι καὶ τὰ σεμνὰ ἀναλόματα τούτου; ἐγὼ μὲν γὰρ οὐχ ὄρῳ, πλὴν εἰ ταῦτά τις θεωρεῖ· οἰκίαν φόροδόμηκεν Ἐλευσῖνι τοσαύτην, ὥστε πᾶσιν ἐπισκοτεῖν τοῖς ἐν τῷ τόπῳ. καὶ εἰς μυστήρια τὴν γυναικα ἄγει, κἀν ἄλλοσέ ποι βούληται, ἐπὶ τοῦ λευκοῦ ζεύγους τοῦ

§ 23. c. Demosthenes means, he did not pay these expenses from sums actually in his hands (*ὑπαρχ. οὖσ.*) but from money raised on the expectations of what he would have when his suit against the trustees was settled. Here *ῶν* stands by attraction in both cases for *τούτων* d.

δοκιμασθέντα, i. e. *εἰς ἀνδρας ἐγγραφέντα* (cf. § 42. d.) If the scrutiny was satisfactory the young man's name would be enrolled in the *ληξιαρχικὸν γραμματεῖον*, the register of those who were eligible for state services and offices.

c. *προσενήνεγμαι*. "I have behaved myself," a common meaning of *προσφέρεσθαι*. Thucyd. v. 105, 111. Eur. *Cycl.* 176, &c.

d. ἡ λαμπρ. He uses the article with this and the two following substantives to imply "those glories which Midias talks of."

πλὴν often serves, in this way, as an adversative conjunction; so *πλὴν ὅτι*, *πλὴν ὅσου*, κ. τ. λ.

'Ἐλευσίς (§ 40. b. note Σάμω) was the scene of the Mysteries (*μυστήρια*) in honor of Demeter and Persephone. The great Mysteries were kept annually in the month Boedromion, both at Athens and Eleusis. The sixth day was the most solemn of all the festival: the statue of Iacchus, son of Demeter, was carried along the road to Eleusis with song and revelry; as many as thirty thousand spectators are said to have attended. During the night of this sixth day the initiated (*μύσται*) remained at Eleusis, and were advanced to the last degree of initiation (*ἐπόκτειλα*). The lesser Mysteries were held at Agræ on the Ilissus, in honour of Persephone alone.

ἐπισκοτεῖν, "to throw into the shade," governs a dative. It is used metaphorically by Aristot. *Rhet.* I. 1, 7, in the sense of "obscuring" a man's judgment.

κἀν ἄλλοσε. "And anywhere else he pleases," to hint that his going to the Mysteries was not from religious motives, but from an ostentatious spirit of display.

ἐπὶ τοῦ λευκοῦ. "With his white pair from Sicyon." *ζεῦγος* implies the carriage as well as the horses that draw it: riding in a carriage was considered very effeminate under any circumstances (Arist. *Thesm.* 811), and in this case the arrogance was more palpable, because Midias might be thought

e. ἐκ Σικυῶνος. καὶ τρεῖς ἀκολούθους ἡ τέτταρας αὐτὸς ἔχων διὰ τῆς ἀγορᾶς σοβεῖ, κυμβία καὶ ρυτὰ καὶ φιάλας f. ὄνομάζων οὔτως, ὥστε τοὺς παριόντας ἀκούειν. ἐγὼ δ' 566 ὅσα μὲν τῆς ἴδιας τρυφῆς ἔνεκα Μειδίας καὶ περιουσίας κτάται, οὐκ οἰδ' ᾧ, τι τοὺς πολλοὺς ὑμῶν ὠφελεῖ. ἀ δ' ἐπαιρόμενος τούτοις ὑβρίζει, ἐπὶ πολλοὺς καὶ τοὺς τυ-
g. χόντας ὑμῶν ἀφικνούμενα ὄρῳ. οὐ δὴ δεῖ τὰ τοιαῦτα ἑκάστοτε τιμῆν οὐδὲ θαυμάζειν ὑμᾶς, οὐδὲ τὴν φιλοτιμίαν ἐκ τούτων κρίνειν, εἴ τις οἰκοδομεῖ λαμπρώς, ἡ θεραπαί-
κας κέκτηται πολλὰς, ἡ σκεύη καλὰ· ἀλλ' ὃς ἂν ἐν τού-
τοις λαμπρὸς καὶ φιλότιμος γένηται ὥν ἄπασι μέτεστε τοῖς
44.a. πολλοῖς ὑμῶν· ὧν οὐδὲν εὑρήσετε τούτῳ προσόν. 'Αλλὰ

to imitate the kings of Sicyon, who drove pairs of white mules. There was a law of Lycurgus against women driving to Eleusis, in order that the poorer classes might not feel humiliated by their wealthier neighbours. On this use of ἐπί, see Madv. § 78. 3. c.

e. σοβεῖ. "He jostles his way." Cicero calls this *per forum volitare*, but the Greek word is stronger, as it implies pushing aside those who meet him. (Spalding.) Its commonest meaning is "to scare birds." Arist. *Av.* 34. *Vesp.* 211.

κυμβία. § 37. d. ρυτὰ, "drinking horns," called also *κέρατα*; the word *rhytium* is used by Martial II. 35. *φιάλη* was in shape like a flat saucer, and was probably held on the palm of the hand. Of course Midias' object, in talking of these things so loudly, was to spread the reputation of his wealth and debauchery.

f. οὐκ οἰδ' ᾧ, τι. This ὅτι is the accusative of respect: the object of οἶδα is the sentence ὅτα μὲν το ὠφελεῖ, ὅσα κτάται being itself the subject of ὠφελεῖ, while ἀ ὑβρίζει is the object of ὄρῳ, and ἀφικνούμενα the predicate of ἀ ὑβρίζει.

τοὺς τυχόντας. "The ordinary run of you." We have already noticed this common use of ὁ τυχών.

g. φιλοτιμίαν. "Do not make it a criterion of honourable ambition that a man builds magnificent houses." Pericles seems rather to have put forward the opposite view in his funeral oration, Thuc. II. 38. *φιλοτιμ.* is used in the good sense, as before, *φιλοτιμεῖσθαι*, § 20. a.

καλὰ seems a weak conclusion to the sentence: Spalding suggests πολλὰ καὶ καλὰ, as the true reading; Buttmann suspects ποικίλα; in the *Cod. August.* we find λαμπρά, and the ordinary reading is πολλά.

ὅς ἀν ἦ, as a paraphrase for εἰ τις ἔστι. So p. 1151, l. 13, ἡ δ' αἰκία τοῦτ ἔστι, ὃς ἀν ἀρξῃ πρότερος χειρῶν ἀδίκων. Also p. 1368, l. 16. See Madv. § 195. b.

44.a. 'Αλλὰ νῇ Δίᾳ. "But, forsooth, he presented a trireme." ἐπίδοσις

νὴ Δια τριήρη ἐπέδωκε. ταύτην γὰρ οὐδ' ὅτι θρυλήσει καὶ φήσει, ἐγὼ ὑμῶν τριήρη ἐπέδωκα. οὔτωσὶ δὲ ποιήσατε. εἰ μὲν, ω̄ ἄνδρες Ἀθηναῖοι, φιλοτιμίας εἴνεκα ταύτην ἐπέδωκεν, ἦν προσήκει τῶν τοιούτων ἔχειν χάριν, ταύτην ἔχετε αὐτῷ καὶ ἀπόδοτε· ὑβρίζειν δὲ μὴ δῶτε. οὐδενὸς γὰρ πράγματος οὐδὲ ἔργου τοῦτο συγχωρητέον. εἰ δὲ δὴ καὶ δειλίας καὶ ἀνανδρίας εἴνεκα δειχθήσεται τοῦτο πεποιηκὼς, μὴ παρακρουσθῆτε. πῶς οὖν εἴσεσθε; b. ἐγὼ καὶ τοῦτο διδάξω, ἄνωθεν δέ. βραχὺς γάρ ἐσθ' ὁ λόγος, ὃν λέξω, καὶν ἄνωθεν ἀρχεσθαι δοκῇ. ἐγένοντο εἰς Εὔβοιαν ἐπιδόσεις παρ' ὑμῶν πρώται. τούτων οὐκ ἦν Μειδίας, ἀλλ' ἐγώ. καὶ συντριήραρχος ἦν μοι Φιλίνος ὁ Νικοστράτου. ἔτεραι δεύτεραι μετὰ ταῦτα εἰς Ολυνθον. οὐδὲ τούτων ἦν Μειδίας. καίτοι τόν γε δὴ φιλότιμον πανταχοῦ προσήκεν ἔξετάζεσθαι. τρίται νῦν c.

was the term for voluntary contributions, either in money, arms, or ships: it is not certain whether the volunteer trierarch presented the hull of the vessel, or whether he merely equipped it with tackle and crew.

θρυλήσει. “He will chatter about.” Arist. *Eg.* 848. *ταντην*, sc. *ναῦν*.

οὐτωσὶ ποιήσατε. “Take it in this way,” i. e. look at it in the light I am going to direct you.

παρακρουσθ. “Be not deceived,” i. e. by the ostentation of his public liberality, which really arises from such low motives as cowardice and shirking. *παρακρούειν* is, literally, to strike a scale falsely for weighing. On the sense of *παρά*, in composition, cf. § 31. a. *παραγράψασθαι*.

b. καὶν ἄνωθεν. § 23. b.

εἰς Εὔβοιαν. This Eubcean war, according to Böckh, was B.C. 358, and the Athenians were supporting a party against the other states and against Thebes. Dem. c. *Polyc.* 1218, 14; *De Coronā*, 259, 12; and § 47. b. We have had allusion to another Eubcean war in § 31. f., and § 37. c., when Phocion fought the battle of Tamynæ. That was also an occasion for *ἐπιδόσεις*, which are mentioned here as *τρίται αὐταὶ*. The second voluntary triarchy was used for the fleet against Olynthus; the Olynthian war was still going on at the close of the Eubcean war, and this second *ἐπίδοσις* Böckh calculates as late in the 106th Olympiad, i. e. nearly 353 B.C.

τούτων. A partitive genitive without an expressly governing word. Madv. § 51.

συντριήραρχος. See § 23. f. *μεμισθωκοτες.*

ἔξετάζεσθαι. “The man of public spirit should shew himself to be such on *every* occasion.” The emphasis is on *πανταχοῦ*: the same sense of *ἔξεταζ*. at p. 229, 2, Plato, *Legg.* 764. A. Also cf. § 36. c.

αὗται γεγόνασιν ἐπιδόσεις. ἐνταῦθα ἐπέδωκε. πῶς; ἐν τῇ βουλῇ γυγνομένων ἐπιδόσεων, παρὼν οὐκ ἐπεδίδουν 567 τότε. ἐπειδὴ δὲ πολιορκεῖσθαι τοὺς ἐν Ταμύναις στρατιώτας ἔξηγγέλλετο, καὶ πάντας ἔξιέναι τοὺς ὑπολοίπους ἵππέας, ὃν εἰς οὐτος ἦν, προεβούλευσεν ἡ βουλὴ, τηνικαῦτα, φοβηθεὶς τὴν στρατείαν ταύτην, εἰς τὴν ἐπιοῦσαν ἐκκλησίαν, πρὶν καὶ προέδρους καθέζεσθαι, παρελθὼν d. ἐπέδωκε. τῷ δῆλον, ὥστε μηδ ἀντειπεῖν αὐτὸν ἔχειν, ὅτι τὴν στρατείαν φεύγων, οὐ φιλοτιμίᾳ, τοῦτ' ἐποίησε; τοῖς μετὰ ταῦτα πραχθεῖσιν ὑπ' αὐτοῦ. τὸ μὲν γὰρ πρώτου, ὡς οὐκ ἔδοκει, προϊσύσης τῆς ἐκκλησίας, καὶ λόγων γυγνομένων, τῆς τῶν ἵππέων βοηθείας ἥδη δεῖν,

c. αὗται, i. e. of which he is speaking at the present time; they occurred shortly before, if this speech is rightly dated, 353 B.C.

ἐπιδόσεων. "When the donations were being made in the senate, though he was present, he offered no donation at the time." Demosthenes insinuates that Midias only gave that trireme to evade commanding the cavalry, as he was appointed to do: therefore, instead of promising it when the others did, he waited till the cavalry were likely to be called out for service. With ἐπεδίδουν, the imperfect in its strictest sense, compare § 24. f. note ἔδιδον.

Ταμύναις. § 37. c. Ἀργοναυτ. § 44. b. εἰς Εὐβοιαν.

ἔξηγγέλλετο. "News was brought." Impersonal.

προεβούλευσεν. The element *προ* in the word προεβούλευμα (senatus-consultum) is due to the fact that the Boule debated on each measure *first*, and then submitted their decision to the Ecclesia, who might sanction it or not as they pleased; in this case of Tamynæ the Ecclesia reversed the decree of the Boule, and no reinforcements were sent. Translate, "passed a bill."

φοβηθεὶς. "Being afraid of this campaign, at the next assembly, before the Proedri had taken their seats, he came forward and made his donation." The Proedri (§ 3. f. Πρυτάνεις) taking their seats was the sign for business to commence: Midias was in such haste he hardly waited for them to do so: his haste was due to the prospect of his having to go out with the cavalry at once, unless he made the ἐπίδοσις.

d. τῷ. The more Attic form of the interrogative. "How does it become plain, even beyond *his* powers of denial....?" τοῖς πραχθεῖσι, like φιλοτιμίᾳ, is a dative of the means; means of proof, that is.

προϊσύσης. "As the ecclesia went on." ἐκκλησία is used here not merely to signify the body of citizens in assembly, but the business they were discussing.

ἥδη. "There was no immediate need....whereas the question of the expedition had been given up." A rare use of ἀνατίπτειν, derived from its sense of "falling back," "flagging," &c. Thuc. I. 70. Dem. 411, 3.

ἀλλ' ἀναπεπτώκει τὰ τῆς ἔξόδου, οὐκ ἀνέβαινεν ἐπὶ τὴν ναῦν, ἦν ἐπέδωκεν, ἀλλὰ τὸν μέτοικον ἔξεπεμψε τὸν Αἰγύπτιον, Πάμφιλον, αὐτὸς δὲ μένων ἐνθάδε, τοῖς Διονυσίοις διεπράττετο ταῦτα, ἐφ' οἷς νυνὶ κρίνεται. ἐπειδὴ δὲ ε. ὁ στρατηγὸς Φωκίων μετεπέμπετο τοὺς ἔξ 'Αργούρας ἵππεας ἐπὶ τὴν διαδοχὴν, καὶ κατεῖληπτο σοφιζόμενος, τότε ὁ δειλὸς καὶ κατάρατος οὗτοσὶ, λιπὼν τὴν τάξιν ταύτην, ἐπὶ τὴν ναῦν φέρετο, καὶ ὡν ἵππαρχεῖν ἤξιωσε παρ' ὑμῖν ἵππέων, τούτοις οὐ συνεξῆλθεν. εἰ δὲν ἐν τῇ θαλάττῃ κινδυνός τις ἦν, εἰς τὴν γῆν δηλούστι φέρετ' αὖν. Οὐ μὴν Νικήρατος γε οὕτως ὁ τοῦ Νικίου, ὁ ἀγαπητὸς, ὁ 45. a. ἄπαις, ὁ παντάπασιν ἀσθενής τῷ σώματι· οὐδὲ Εὔκτήμων

ἀνέβαινεν. "Did not go on board to command the vessel he volunteered to present." This would strictly be his duty as trierarch, but he evaded it in his function of hippoc.

μέτοικον. "The alien." The *μέτοικοι* formed a medium class between the *ἄροι* and the *ἕτεροι*, for they paid a tax (*μετοίκιον*) but had no franchise or other privileges. We know nothing about this Pamphilus except what the orator tells us.

e. ἐπειδὴ δέ. "But when Phocion, the general, began sending for the cavalry that had gone home from Argura, to take their turn of service." Reiske and Buttmann agree in giving this sense to *τοὺς ἔξ 'Αργούρας* (§ 37. c.); Kennedy maintains that the cavalry were at Argura when Phocion sent for them, and that the words *τ. ε. Α.* can bear no other meaning.

κατεῖληπτο. "And he (i. e. Midias) was detected in his trickery." A change of subject which the context indicates.

λιπών. "Deserted his post, (that of hippoc.) and went off to his vessel" (the trireme he had presented to the state). The orator ingeniously perverts even what was creditable in the conduct of his enemy, by attributing to him motives of which Midias was possibly unconscious: cf. § 44. d. where he blames him on exactly the opposite ground for not commanding his own vessel, as if it were possible for any man to have combined the two offices.

45. a. *Νικήρατος γε.* The particle *γε* strongly emphasizes this name, while it is not attached to either of the two which follow: Niceratus was particularly precious to the state as being the last representative of a good old family: he was an only son (*ἄγαπητός*, Hom. *Od. β. 365. Il. ζ. 401.* Aristot. *Rhet. I. 7, 41.* Plat. *Alcib. I. 132, A.*), and *sine prole* (*ἄπαις* is far the preferable reading: if *παῖς* be accepted, it would mean he was still quite a boy). According to calculation of dates, this Niceratus would be the great-grandson of Nicias, the eminent general, whose father's name was Niceratus: the Greek practice of naming a son after his grandfather preserved the same name in families through many generations.

Εὔκτήμων. This person is mentioned again among the next set of witnesses; doubtless well known at the time as a wealthy and patriotic character.

ό τοῦ Αἰσίωνος, οὐχ οὕτως οὐδ' Εὐθύδημος ὁ τοῦ Στρατοκλέους· ἀλλ' αὐτῶν ἔκαστος ἐκὼν ἐπιδοὺς τριήρη, οὐκ ἀπέδρα ταύτην τὴν στρατείαν· ἀλλὰ τὴν μὲν ἐπιδοσιν ἐν χάριτος μέρει καὶ δωρεᾶς παρεῖχον πλέουσαν 568 τῇ πόλει, οὐδ' ὁ νόμος προσέταττεν, ἐνταῦθα τοῖς σώ-
b. μασιν αὐτὸι λειτουργεῦν ἡξιούν. ἀλλ' οὐχ ὁ ἵππαρχος Μειδίας. ἀλλὰ τὴν ἐκ τῶν νόμων τάξιν λιπῶν, οὐ δίκην ὅφειλει τῇ πόλει δοῦναι, τοῦτ' ἐν εὐεργεσίας ἀριθμήσει μέρει. καίτοι τὴν τοιαύτην τριηραρχίαν, ὡς πρὸς θεῶν, πότερον τελωνίαν καὶ πεντηκοστὴν, καὶ λειποταξίαν, καὶ στρατείας ἀπόδρασιν, καὶ πάντα τὰ τοιαῦτα ἀρμόττει

ἀπέδρα. Commonly of a fugitive slave: "did not shirk this service." Buttmann remarks on the emphasis of *ταύτην*: the service was given to the state in an hour of the greatest peril, which roused even the weakest to energy.

ἐπέδοσιν. It is rather singular to find this word coupled with *πλέουσαν*, but it obviously implies the vessel which they presented (*ἐπέδωκαν*): *τῇ πόλει* is the usual dativus commodi: *πλε.* intimates that the ships were in good sailing order.

ἐν χάριτος μέρει. "As a boon and gift:" *μέρος* in the accusative is often used to denote something external to the subject to which the predicate refers (*as regards*). Madvig, § 31. c. οἱ παιδες, τὸ σὸν μέρος, ὅτι δὲ τύχωσι τοῦτο πράξουσι: and *ἐν μέρει* with a genitive is a paraphrase for *ὡς* with a nom. or acc. Plato, *Rep.* 424. D. Dem. 23, 14. 37, 4.

οὐ. "In the place where," i. e. each on board his own vessel. The locative use of the genitive, which appears in the formation of all such words as *ποῦ*, *ὅπου*, *κ.τ.λ.*

b. *καίτοι.* Does his public service look like chicanery and shirking or does it look like honourable ambition?

τελωνίαν. The general name of *τελῶναι* ("tax-farmers") was given to those private citizens who took upon themselves the task of collecting, and who made periodical payments of the taxes (*τέλη*) to the state. Arist. *Eg.* 248. Aeschin. 17, 8, &c. A certain amount of profit attached to the office, and it was let by auction to the highest bidder, frequently an alien, as the duty was invidious for a citizen to perform. One of the privileges of a *τελώνης* was exemption from military service, and hence the taunt of this passage: Midias served the state, like a tax-farmer, so as to avoid going out on campaigns.

πεντηκοστὴν means the duty of 2 per cent. which was levied on all imports and exports: the collectors of it (*πεντηκοστολόγοι*) were only a subdivision of the large body of *τελῶναι*, and the same remarks apply to their office and privileges. Allusion to the tax is found in Demosth. p. 1853, 941, 932, &c.

καλεῖν, ἡ φιλοτιμίαν ; οὐδένα γὰρ τρόπον ἄλλου ἐν τοῖς ἵππεῦσιν αὐτὸν ἀτελῆ ποιήσαι στρατείας δυνάμενος, ταύτην εὑρηκε Μειδίας καὶ νὴν ἵππικῆς τινα πεντηκοστήν. καὶ c. γὰρ αὖ τοῦτο τῶν ἄλλων ἀπάντων τῶν ἐπιδόντων τριηράρχων παραπεμπόντων ὑμᾶς, ὅτε δεύρ' ἀπεπλεῦτε ἐκ Στύρων, μόνος οὗτος οὐ παρέπεμπεν. ἄλλ' ἀμελήσας ὑμῶν χάρακας καὶ βοσκήματα καὶ θυρώματα ὡς αὐτὸν, καὶ ξύλα εἰς τὰ ἔργα τὰ ἀργύρεια ἐκόμιξε· καὶ χρηματισμὸς οὐχὶ λειτουργία γέγονεν ἡ τριηραρχία τῷ καταπτύστῳ τούτῳ. ἀλλὰ μὴν ὡς ἀληθῆ λέγω, σύνιστε μὲν τὰ πολλὰ τούτῳ τῶν ὑμεῖς. δῆμος δὲ καὶ μάρτυρας ὑμῖν καλῶ.

ΜΑΡΤΤΡΕΣ. Κλέων Σουνιεὺς, Ἀριστοκλῆς Παιανιεὺς, Πάμφιλος, Νικήρατος Ἀχερδούσιος, Εὔκτήμων Σφήττιος, καθ' ὃν καιρὸν ἐκ Στύρων ἀπεπλέομεν δεύρῳ τῷ στόλῳ παντὶ, ἐτύχομεν τριηραρχοῦντες καὶ αὐτὸν καὶ

οὐδένα γὰρ τρόπον. “For being unable in any other way to get himself exempt from service with his cavalry brigade, Midias has invented this new sort of cavalry two-per-cent.” This is sufficiently explained by the preceding clauses.

c. παραπεμπόντων. “Conveyed you (the troops) when you sailed back hither from Styra.” ‘Instead of marching with the cavalry, Midias went to take command of his ship, which had helped to convoy the troops, and was then lying in some port of Eubœa, perhaps Chalcis. (*ἐκ Χαλκίδος*, § 37. c.) It was on this occasion he rode on the mule from Argura, as there described. The whole fleet afterwards assembled at Styra, a port of Eubœa to the S. of Eretria, from which it convoyed the troops on their return to Athens; while Midias, lingering behind, brought home the various articles mentioned immediately below.’ (Kennedy.)

χάρακας, κ. τ. λ. “He was bringing home stakes and fatted cattle, and doors for his private house, and timber for his silver works.” *βοσκ.* Soph. *Tyr.* 762, &c. θυράμ. Thuc. III. 68, &c. ὡς αὐτὸν, like the French *chez lui*, ὡς in its ordinary sense of ‘to’ a person. ἀργύρο. Furniture inlaid with silver was common at Athens even in Aristophanes’ time: Midias was, perhaps, bringing home some quaint wood for the purpose.

χρηματισμὸς. “A profitable speculation.” Isocr. 37. B.

d. Πάμφιλος, unlike the other witnesses, has not the name of his deme added: he is, probably, the Egyptian mentioned at the end of § 44. d., and, as an alien, would not be a member of any deme. Buttmann, however, suggests, that both he and Niceratus were of the same deme, Acherdus, and that the first Ἀχερδούσιος after Πάμφιλος has dropped out.

τῷ στόλῳ. Dative of circumstance and appurtenance. Madv. § 45. b. R.

ὁ τοῦ Αἰσίωνος, οὐχ οὕτως οὐδ' Εὐθύδημος ὁ τοῦ Στρατοκλέους· ἀλλ' αὐτῶν ἔκαστος ἐκὼν ἐπιδοὺς τριτήρη,
οὐκ ἀπέδρα ταύτην τὴν στρατείαν· ἀλλὰ τὴν μὲν ἐπί-
δοσιν ἐν χάριτος μέρει καὶ δωρεᾶς παρεῖχον πλέουσαν 568
τῇ πόλει, οὐ δ' ὁ νόμος προσέταττεν, ἐνταῦθα τοῖς σώ-
b. μασιν αὐτοὶ λειτουργεῖν ἡξιούν. ἀλλ' οὐχ ὁ ἵππαρχος
Μειδίας. ἀλλὰ τὴν ἐκ τῶν νόμων τάξιν λιπὼν, οὐ δίκην
δοφείλει τῇ πόλει δοῦναι, τοῦτ' ἐν εὐεργεσίᾳ ἀριθμήσει
μέρει. καίτοι τὴν τοιαύτην τριταρχίαν, ὡς πρὸς θεῶν,
πότερον τελωνίαν καὶ πεντηκοστὴν, καὶ λειποταξίαν, καὶ
στρατείας ἀπόδρασιν, καὶ πάντα τὰ τοιαῦτα ἀρμόττει

ἀπέδρα. Commonly of a fugitive slave: "did not shirk this service." Buttmann remarks on the emphasis of *ταύτην*: the service was given to the state in an hour of the greatest peril, which roused even the weakest to energy.

ἐπίδοσιν. It is rather singular to find this word coupled with *πλέουσαν*, but it obviously implies the vessel which they presented (*ἐπέδωκαν*): τῇ πόλει is the usual dative commodi: *πλε.* intimates that the ships were in good sailing order.

ἐν χάριτος μέρει. "As a boon and gift:" *μέρος* in the accusative is often used to denote something external to the subject to which the predicate refers (as regards). Madvig, § 31. c. *οἱ παιδεῖς, τὸ σὸν μέρος, ὅτι ἀν τύχωσι τοῦτα πράξαντες:* and *ἐν μερεῖ* with a genitive is a paraphrase for *ὡς* with a nom. or acc. Plato, *Rep.* 424. D. Dem. 23, 14. 37, 4.

οὗ. "In the place where," i. e. each on board his own vessel. The locative use of the genitive, which appears in the formation of all such words as *ποῦ*, *ὅπου*, *κ.τ.λ.*

b. *καίτοι.* Does his public service look like chicanery and shirking or does it look like honourable ambition?

τελωνίαν. The general name of *τελῶναι* ("tax-farmers") was given to those private citizens who took upon themselves the task of collecting, and who made periodical payments of the taxes (*τέλη*) to the state. Arist. *Eg.* 243. Aeschin. 17, 3, &c. A certain amount of profit attached to the office, and it was let by auction to the highest bidder, frequently an alien, as the duty was invidious for a citizen to perform. One of the privileges of a *τελώνης* was exemption from military service, and hence the taunt of this passage: Midias served the state, like a tax-farmer, so as to avoid going out on campaigns.

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στήσαντες. It is obvious that this becomes the technical expression for 'winning' a trophy, from the fact that the spoils, &c., of the enemy would be 'erected' on the tree, or post, or whatever it might be that was convenient for the purpose. The general practice, of course, was for the victors to construct it on the field of battle, while the vanquished recovered their dead under a truce. (*νεκροὺς ὑποστόνδους ἀναρεῖσθαι*.)

οὐδὲ ἀν δοίητε. It is easy to see how this expression is stronger than a simple future *δώσετε*, and yet gives a similar sense = you never would give it, if anything whatever were to happen.

ἔξειναι. This is all exegetic of *δωρεάν*, "this grant, viz. that each of them have licence to insult his private enemies."

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c. *Ἀρμοδίῳ κ. Α.* Harmodius and Aristogiton, the murderers of Hipparchus, most unfairly obtain the name of patriots and heroes in ancient literature. They slew one of the Pisistratids on account of a private quarrel, B.C. 514, for which *act* they were themselves put to death: and the consequent severity of Hippias, brother to Hipparchus, led to his expulsion, and the fall of the despotism: Harmodius and Aristogiton, though merely the unconscious agents to this result, appear in poetry and oratory as Liberators of Athens: Thucydides, however, takes the true view of their conduct in VI. 54—57, and Herod. VI. 123, is to the same effect, though not so fully detailed.

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προσέγραψε. "Had added to the inscription on the pillar, 'And that they

*Μειδίας ὁ νῦν κρινόμενος ὑπὸ Δημοσθένους, φίλος μαρτυρού-
ει. μεν. παντὸς δὲ τοῦ στόλου πλεόντων ἐν τάξει, καὶ τῶν 569
τριτάρχων ἔχόντων παράγγελμα μὴ χωρίζεσθαι, ἔως
ἄν δεῦρο καταπλεύσωμεν, Μειδίας ὑπολειφθεὶς τοῦ στό-
λου, καὶ γεμίσας τὴν ναῦν ἔνδιλων καὶ χαράκων, καὶ
βοσκημάτων, καὶ ἄλλων τινῶν, κατέπλευσεν εἰς Πειραιᾶ
μόνος μεθ' ἡμέρας δύο, καὶ οὐ συγκατέστησε τὸν στόλον
μετὰ τῶν ἄλλων τριτράρχων.*

46. a. *Εἰ τοίνυν ὡς ἀληθῶς, ὡς ἄνδρες Ἀθηναῖοι, οἵαπερ
φήσει καὶ καταλαζονεύσεται πρὸς ὑμᾶς αὐτίκα δὴ μάλα,
τοιαῦτ' ἦν αὐτῷ τὰ λελειτουργημένα καὶ πεπραγμένα,
καὶ μὴ τοιαῦτα, οἴλα ἐγὼ δεικνύω, οὐδὲ οὕτω δήπου τό
γε δοῦναι δίκην, ὃν ὕβρικεν, ἐκφυγεῖν ταῖς λειτουργίαις
b. δίκαιος ἄν ἦν. ἐγὼ γὰρ οἴδ' ὅτι πολλοὶ πολλὰ κάγαθά*

e. πλεόντων. There is no difficulty, of course, in joining this plural number to a substantive like *στόλον*, of plural meaning.

ἐν τάξει. "In order of squadron," as is intimated by the context, μὴ χωρίζει, they had orders not to separate.

συγκατέστησε. "Did not co-operate in bringing the fleet home."

46. a. ὡς ἀληθῶς. "In very truth." An elliptical use of ὡς, where we have to supply δύναται εἶναι, or the like: 'true as it can be possibly.' It is the same ὡς which we find with superlatives, as ὡς μάλιστα, quam maxime, &c.

καταλαζονεύσεται. The intensive force of *κατά* in composition is well known; perhaps it can be given here by translating "he will boast *aloud*." If his services had been such as he represents, not even that would have justified his conduct. We have noticed briefly, in § 1. a., that the use of ἀν with an aorist indicative in a conditional apodosis requires the insertion of our auxiliary "have." The use of ἀν with the imperfect, under some circumstances, is very similar. Madvig distinguishes thus: Of that which, as if it is, does not find a place, but would do so if something opposite were the case, the Imperfect is used: if the conditional result, under the same supposition, belong to the past, the Aorist is used; but the imperfect is often put, instead of the Aorist, of relations belonging to the past, to denote an abiding state, or a continued series of actions. Thus εἰ ἤμαρτες ἥλγησας ἀν is simply "had you sinned, you would have grieved;" but εἰ ἤμαρτανες ἥλγεις ἀν, either "had you been sinning, you would have been grieving," or "had you sinned habitually, you would have grieved constantly."

οὐδὲ οὕτω. "Not even under these circumstances, I presume, would he have been entitled by his public services to escape paying the penalty for the outrage he has committed." λειτ. is a dative of the means, ἀν depending on δίκην, and by attraction for τούτων ἀ.

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δὲ καὶ ὑβρίζειν αὐτοῖς δν ἀν βούλωνται. ὑπὲρ γὰρ αὐτοῦ τούτου τὰς ἄλλας ἔλαβον δωρεὰς, ὅτι τοὺς ὑβρίζοντας δ. ἔπανσαν. "Οτι τοίνυν καὶ κεκόμισται χάριν, ὡς ἄνδρες Ἀθηναῖοι, παρ' ὑμῶν, οὐ μόνον ὡν αὐτὸς λελειτούργηκε λειτουργῶν ἀξίαν· μικρὰ γὰρ αὕτη γέ τις ἦν· ἀλλὰ καὶ 570 τῶν μεγίστων, καὶ τοῦτο βούλομαι δεῖξαι, ἵνα μηδὲ ὁφεί-
e. λειν οἰησθε τι τῷ καταπτύστῳ τούτῳ. ὑμεῖς γὰρ, ὡς ἄνδρες Ἀθηναῖοι, ἔχειροτονήσατε τούτου τῆς Παράλου ταμίαν, ὅντα τοιοῦτον οἶος ἐστι καὶ πάλιν ἵππαρχον,
ὅχεισθαι διὰ τῆς ἀγορᾶς ταῖς πομπαῖς οὐ δυνάμενον,

(Harmodius and Aristogiton) have licence also to outrage." It was common to inscribe distinguished services on a *στήλη* set up in the Agora, or some other public place. Herod. VI. 14. &c.

αὐτοῦ is in apposition to *ὅτι....ἔπανσαν*.

d. He proceeds to enumerate what high offices Midias has enjoyed, far beyond what his services to the state have deserved.

μικρά, i.e. χάρις. "That (return) would have been small indeed," his services were so insignificant. These words were parenthetic, and *μεγίστων*, which follows, of course depends on *ἀξίαν*: Buttmann and Reiske think that *ἦν* in this passage could not stand without *ἄν*, and propose to insert that particle; but without sufficient cause: 'in speaking of what in a certain case, past or present, would be right, but is not, or was not, done, the imperfects *ἔχονται*, *προσῆκεν*, κ. τ. λ., and adjectives with *ἦν*, are put without *ἄν*, in order to denote the duty or proper conduct unconditionally. Dem. 9, 6. Thucyd. I. 88. Plat. *Apol.* 34, &c. Madv. § 118.

μήδε. This word refers rather to *οἰησθε* than to *ὁφείλειν*: that you may not even *think* you owe.

e. ἔχειροτονήσατε. The vote by show of hands (*χειροτονία*) was used for election to magistracy in public assemblies, for voting on laws, and public impeachments. All magistrates who were chosen in the assemblies were thence called *χειροτονητοί*. Two compounds of the verb have been mentioned by § 1.a. *προύβ*; ἔτιχειρ. is "to confirm by a majority of votes." *διαχειρ*, "to vote for one of two alternatives." *ἀντιχειρ*, "to vote against a proposition."

Παράλου. One of the state galleys, Salamina being the name of the other; the Paralus was used for sacred embassies (*θεωρίαι*), the Salamina for the arrest of accused persons: the *ταμίας*, or steward of either, would receive pay from the state, as entrusted with the duty of keeping the said vessel in good sailing order: it was a high position, and one much coveted. (Ulpian.)

τοιοῦτον, i.e. such an outrageous character.

δχεισθαι. "Though he is incapable of riding through the Agora in the processions," a taunt on the badness of his horsemanship: the processions were conducted through the city with great magnificence and crowding of the streets: cf. Plat. *Alcib.* B. 148. E.

καὶ μυστηρίων ἐπιμελητὴν, καὶ ἱεροποιόν ποτε καὶ βοῶνην, καὶ τὰ τοιαῦτα δῆ. εἴτα πρὸς τῶν θεῶν, τὸ f. τὴν τῆς φύσεως κακίαν καὶ ἀνανδρίαν καὶ πονηρίαν ταῖς παρ' ὑμῶν ἀρχαῖς καὶ τιμαῖς καὶ χειροτονίαις ἐπανορθοῦσθαι, μικρὰν ὑπολαμβάνετε εἶναι δωρεὰν καὶ χάριν; καὶ μὴν εἴ τις αὐτοῦ ταῦτ' ἀφέλοιτο, Ἰππάρχηκα· τῆς Παράλου ταμίας γέγονα· τίνος ἄλλου ἔστ' ἄξιος οὗτος; Ἀλλὰ μὴν κάκεινό γε ἐπίστασθε, ὅτι τῆς μὲν Παράλου 47.a. ταμιεύσας Κυζικηνῶν ἥρπασε πλείους ἢ πέντε τάλαντα. ὑπὲρ δὲ ἵνα μὴ δῷ δίκην, πάντα τρόπου περιωθῶν καὶ ἐλαύνων τοὺς ἀνθρώπους, καὶ τὰ σύμβολα συγχέων, τὴν μὲν πόλιν ἔχθραν τῇ πόλει πεποίηκε, τὰ χρήματα δ' αὐτὸς ἔχει. ὑππαρχος δὲ χειροτονηθεὶς λελύμανται

μυστηρίων. § 43. d. Ἐλευσις. ἱεροποιόν. § 32. b. εἰσιτήρια.

βοῶνην. The duty of this officer, as his name implies, was to purchase cattle for the sacrifices.

f. *τὸ τὴν....ἐπανορθοῦσθαι.* “That the villany of his nature should be mended by the offices he receives from you.” i. e. his naturally bad character dignified by the mere circumstance of his having filled state offices: the words *τὸ....ἐπανορ.* serve as the subject of *εἴναι*, *μικρὰν δῷρο.* κ. χ. being the predicate.

ταῦτα. “These boasts which he utters, ‘I have been hipparch,’ &c. Strip him of the power of saying these kind of things, and he is worth nothing.

τίνος ἄλλου. Two editions insert the obvious answer to this question, οὐδένας, which Buttmann considers would be quite Demosthenic.

47. a. *Κυζικηνῶν.* During the Social war (B.C. 358..355) a decree was passed at Athens, that all vessels belonging to the revolted allies should be seized and confiscated whenever opportunity offered. Midias (while steward of the Paralus) captured a vessel of Cyzicus, a city on the Propontis in Mysia, and confiscated the cargo. The Cyzicenes sent an embassy to demand satisfaction, as they were not one of the disaffected states: in the Ecclesia, Midias strongly opposed their claims, and their property was not restored to them in consequence. Cyzicus thereupon revolted. (Ulpian.)

περιωθῶν. “He pushed the men about and worried them” (i. e. the Cyzicenes), his object being to prevent them pleading their cause successfully.

τὰ σύμβολα = the mutual agreements between the two states for commercial purposes. (Harpocr.) Translate: “nullifying the commercial treaty.”

πόλιν πόλει, i. e. Cyzicus to Athens.

λελύμανται. “He has ruined your cavalry,” sc. by the badness of his military laws.

τὸ ἵππικὸν ὑμῶν, τοιούτους θεὶς νόμους, οὓς πάλιν
 b. αὐτὸς ἔξαρνος ἦν μὴ τεθεικέναι. καὶ τῆς μὲν Παράλου
 ταμιεύων τότε, ὅτε τὴν ἐπὶ Θηβαίους ἔξοδον εἰς Εὔβοιαν
 ἐποιεῖσθε ὑμεῖς, δώδεκα τῆς πόλεως τάλαντα ἀναλίσ-
 κειν ταχθεὶς, ἀξιούντων ὑμῶν πλεῖν καὶ παραπέμπειν
 τοὺς στρατιώτας, οὐκ ἐβοήθησεν. ἀλλ' ἥδη τῶν σπου-
 δῶν γεγονυιῶν, ἂς Διοκλῆς ἐσπείσατο Θηβαίοις, ἥκε.
 καὶ τότε ἡττᾶτο πλέων τῶν ἰδιωτικῶν τριήρων μᾶς. οὕτως
 c. εὖ τὴν ἱερὰν τριήρη παρεσκευάκει. ἵππαρχῶν τοίνυν· τί 571

ἔξαρνος ἦν, like verbs of denying, is constructed with a redundant μή. Madv. § 210.

b. *τὴν ἐπὶ Θηβαίους*. The date of this is 358 B.C., according to Böckh, *P. E.* iv. c. 12, 13, though the chronology is partly conjectural. See § 44. b.

δώδεκα τῆς πόλεως. “Being appointed to expend twelve talents of the public money.” Buttmann says this expression is equivalent to δώδεκα ἐκ τῶν τῆς πόλεως ταλ., and that ἀναλίσκειν ταχθεὶς is the same as εἰληφώς in force.

ἀξιούντων. “When you required him to sail.” *ἀξιώ* has been discussed in § 3. a.

παραπέμπτ. § 45. c. This would be among the special purposes for which the Paralus was manned.

ἀλλ' ἥδη, κ. τ. λ. “But it was only after the truce was made, (which Diocles [the Athenian general] entered on with the Thebans,) that Midias came.” That *στρένδεσθαι* will be constructed with a dative is obvious when we reflect on its meaning, “to pour libation” to those with whom we are making peace. Eur. *Bacch.* 284. It is rarely we find *ἵκε* in this force of an Aorist, its general value being that of a Pluperfect: cf., however, *Aesch. P. V.* 661. *Plat. Rep.* 327. E.

καὶ τότε. “And then he was beaten in sailing by one of the private triremes.” *ἰδιωτικ.* whereas the Paralus was *ἱερό*, and it was his duty as steward to keep her in good sailing order: besides, the state made him a liberal allowance for doing so, while the private triremes were equipped at the expense of their owners. Reiske’s conjecture, to insert *πλήν* before *μᾶς* is very ingenious = “he was beaten by all but one.”

c. *ἵππαρχῶν τοίνυν*. Comparing this with the beginning of b., καὶ τῆς μὲν Η., we should rather expect δὲ in place of *τοίνυν*; the construction, however, becomes loose through the intervention of that long sentence. “Again, as hipparch: what do you think of his other proceedings? why even a horse, a very horse, this brilliant and wealthy person had not the spirit to buy, but he conducted the processions on the horse of another man, Philomelus of Paeania.” This introduction of *ἀλλά* is abrupt: by *τί οἴεσθε* is meant, What do you fancy his other doings must have been, when I give you this specimen, that his horse was borrowed? The whole sentence is bitterly ironical, and *ἀλλά*, like *At* in Latin, is peculiarly suited to introduce irony. It would be as *μυστηρ. ἐπιμελ.* § 46. e., that Midias had to conduct the procession, and, from the paragraph just cited, it would seem Philomelus’ horse was beyond his powers of riding.

οἰεσθε τάλλα ; ἀλλ' ἵππον, ἵππον οὐκ ἐτόλμησεν ὁ λαμπρὸς καὶ πλούσιος οὗτος πρίασθαι· αλλ' ἐπ' ἀλλοτρίου τὰς πομπὰς ἐποιεῖτο τοῦ Φιλομήλου τοῦ Παιανιέως ἵππον. καὶ ταῦτα πάντες ἵσασιν οἱ ἵππεις. ἀλλὰ μὴν ὅτι ταῦτ' ἀληθῆ λέγω, κάλει μοι καὶ τούτων τοὺς μάρτυρας.

ΜΑΡΤΥΡΕΣ.

Βούλομαι τοίνυν ὑμῶν, ω̄ ἄνδρες Ἀθηναῖοι, καὶ δσων d. ἥδη, καταχειροτονήσαντος τοῦ δῆμου περὶ τὴν ἑορτὴν ἀδικεῖν, ὑμεῖς κατεγυώκατε, εἰπεῖν καὶ δεῖξαι, τί πεποιηκότες ἔνιοι τίνος ὄργης τετυχήκασι παρ' ὑμῶν, ἵνα ταῦτα πρὸς τὰ τούτῳ πεπραγμένα ἀντιθῆτε. πρῶτον μὲν τοί· e. νυν, ἵνα πρώτης τῆς τελευταλας γεγονυλας μνησθῶ καταγνώσεως, περὶ τὰ μυστήρια ἀδικεῖν Εὐάνδρου κατεχειροτόνησεν ὁ δῆμος τοῦ Θεσπιέως, προβαλομένου αὐτὸν Μενίππου, Καρός τινος ἀνθρώπου. ἔστι δὲ ὁ αὐτὸς νόμος τῷδε τῷ περὶ τῶν Διονυσίων ὁ περὶ τῶν μυστηρίων· κἀκεῖνος ὑστερος τοῦδε ἐτέθη. τί οὖν ποιήσαντος, f. ω̄ ἄνδρες Ἀθηναῖοι, κατεχειροτονήσατε τοῦ Εὐάνδρου,

d. **Βούλομαι.** "Moreover, I wish to mention how many persons you (the Heliæa) have condemned, after the people (the Ecclesia) had voted them guilty of offence against the festival," see § 1. a., "and to shew what some of them had done, and what anger they have met with, in consequence, at your hands." The interrogative in a participial construction like this, though very elegant in the original, requires to be resolved into two sentences for translation. Madv. § 176. a. 181. a.

e. **ἀντιθῆτε.** "That ye may contrast their offences with his," i. e. the mild character of their transgressions with the grossness of his outrages.

e. **πρώτης** is predicate, from the position of the article: "that I may mention first the sentence recorded last," **καταγν.** refers, of course, to the sentence of the Heliæa, **καταχειρ.** to that of the Ecclesia.

Θεσπιέως. Evander was from Thespiae in Boeotia, Menippus from Caria, though probably a resident alien: the suit, therefore, was between two foreigners. (Buttm.)

ὁ **αὐτὸς**, like **ὅμοιος**, **ἴσος**, and the like, can govern a dative of the second subject or object. Madv. § 37. n. 2. By **ἔκεῖνος** he means the law about the Mysteries, which was of more recent date than the law about the Dionysia.

f. **τί ποιήσαντος.** The same use of the interrogative as in d., just above.

τοῦτ' ἀκούσατε. ὅτι δίκην ἐμπορικὴν καταδικασάμενος τοῦ Μενίππου, οὐκ ἔχων πρότερον λαβεῖν αὐτὸν, ὡς ἔφη, τοῖς μυστηρίοις ἐπιδημούντος ἐπελάβετο, κατεχειροτονήσατε μὲν διὰ ταῦτα, καὶ οὐδὲ ὅτιοῦν ἄλλο προσῆν.
 g. εἰσελθόντα δὲ εἰς τὸ δικαστήριον ἡβούλεσθε μὲν θανάτῳ κολάσαι· τοῦ δὲ προβαλομένου πεισθέντος, τὴν δίκην τε πᾶσαν ἀφεῖναι ἡναγκάσατε αὐτὸν, ἦν ἥρήκει πρότερον· ἦν δὲ δυοῖν αὐτῇ ταλάντοιν· καὶ προσετιμήσατε τὰς βλάβας, ἀσ, ἐπὶ τῇ καταχειροτονίᾳ μένων, ἐλογίζετο 572
 h. αὐτῷ γεγενῆσθαι πρὸς ὑμᾶς ἄνθρωπος. εἰς μὲν οὗτος ἐξ ἴδιου πράγματος, οὐδεμιᾶς ὑβρεως προσούσης, ὑπὲρ αὐτοῦ τοῦ παραβῆναι τὸν νόμον τοσαύτην ἔδωκε δίκην. εἰκότως. τοῦτο γὰρ ἔσθ' ὁ φυλάττειν ὑμᾶς δεῖ, τοὺς νόμους, τὸν ὄρκον. ταῦτ' ἔχεθ' ὑμεῖς οἱ δικάζοντες ἀεὶ

ἢτι δίκην κ. τ. λ. "Because he had gained a verdict against Menippus in a mercantile suit, and being unable (as he alleged) to arrest him before, he laid hands on him when in town at the Mysteries, on this ground you passed condemnation on his conduct, and there was no other additional count whatever." There are several instances of these *ἐμπορ. δίκ.*, actions between merchants, among the private orations of Demosthenes, as the *Zenothemis*, *Phormio*, &c.; they were tried during the winter months, when navigation was interrupted, and decided within one month's period: the damages assessed by the verdict had to be paid immediately, and the defendant could be imprisoned in default of payment. The phrases *ἐπιδημεῖν*, *ἀποδημεῖν*, are always of presence at, and absence from, Athens: in the *Ἄρατος*, where Parmeno returns to his own city, Ophrynum, he is described as *ἀποδημῶν*, i. e. "out of town," p. 899, l. 8.

g. *ἡβούλεσθε*, i. e. you were ready to condemn Evander to death if the prosecutor, Menippus, had insisted on it, but as the latter was persuaded to compromise, you only punished Evander by making him forego the damages which had been assessed him in the previous mercantile suit. ὁ *προβαλ.*, i. e. the prosecutor of the "plaint:" as *αἱρεῖν δίκην* implies both gaining the cause and the pecuniary advantage of the damages assessed, the resigning of those advantages is called *ἀφεῖναι δίκ.*

καὶ προσετιμήσατε κ. τ. λ. "And you fined him (Evander) beside, the amount of the damage which the man (Menippus) computed he had sustained by waiting to obtain the verdict" from the *προβολή*. The damage would consist in the interruption of his professional gains arising from this loss of time. We should naturally expect the article before *ἄνθρωπος*: Madvig has a paragraph on similar omissions, § 8. Remarks.

h. *ἀεὶ*, i. e. Every citizen, as from time to time he discharges the office of *dikast*, is the temporary guardian of the laws, and is responsible for their strict execution.

παρὰ τῶν ἄλλων ὡσπερεὶ παρακαταθήκην, ἣν ἀπασιν,
ὅσοι μετὰ τοῦ δικαιού πρὸς ὑμᾶς ἔρχονται, σῶν ὑπάρ-
χειν δεῖ. "Ετερος ἀδικεῦν ποτ' ἔδοξεν ὑμῖν περὶ τὰ Διο- 48.a.
νύσια. καὶ κατεχειροτονήσατ' αὐτοῦ παρεδρεύοντος ἄρ-
χοντι τῷ οὐεῖ, ὅτι θέαν τινὸς καταλαμβάνοντος ἤψατο,
ἔξειργων ἐκ τοῦ θεάτρου. ἢν δ' οὗτος, ὁ τοῦ βελτιστοῦ
πατὴρ Χαρικλείδου, τοῦ ἄρξαντος, καὶ μέγα γ' ὑμῶν
τοῦτ' ἔδόκει δίκαιον ἔχειν ὁ προβαλλόμενος λέγειν. Εἰ b.
κατελάμβανον, ἀνθρώπε, θέαν, εἰ μὴ τοῖς κηρύγμασιν, ὡς
σύ με φῆς, ἐπειθόμην, τίνος ἐκ τῶν νόμων εἰ κύριος,
καὶ ὁ ἄρχων αὐτός; τοῖς ὑπηρέταις ἔξειργειν εἰπεῖν, οὐκ

παρακαταθήκην. "A deposit which ought to be assured to all." The laws are allegorically described as a species of bank on which all injured persons may draw for redress. *σῶν* is the more Attic form than *σώσαν*. Eurip. *Cycl.* 293.

48. a. *παρεδρεύοντος.* "When assessor to his son, who was at that time Archon." Each of the three superior Archons could have two assessors of his own selecting, to help him in his various duties: the office was itself also called *ἄρχη*. (c. *Near.* p. 1869.) The fact of this accused person being in so high a position made the verdict against him a still more striking precedent.

ὅτι ἤψατο κ. τ. λ. "Because he seized a man who was taking a wrong seat, and wanted to turn him out of the theatre." *θέαν* is used, as "a place for seeing from," in *Aesch.* 35, 11: the participle *ἔξειργων* is imperfect.

ἄρξαντος. "Who was Archon:" the Archon *Eponymus* is generally meant when nothing distinctive is specified. Charicles was Archon in the second year of the 104th Olympiad.

καὶ μέγα γ' ὑμῖν. "And this you thought was a just plea which the prosecutor had to urge." *δίκαιον* is often thus used as an actual substantive: cf. *ὑπὲρ τῶν Ἑλληνικῶν δικαιῶν.* *Philip.* I. p. 40. c. *Conon.* p. 1266, l. 2. *λέγειν* is an exegetic infinitive, and *τούτῳ* refers, of course, to the words that follow.

b. *εἰ κατελάμβ.* "If, Sir, I was taking a wrong seat, if I was, as you maintain, disobeying the proclamations, what have you power to do to me by the laws, aye, or what has the Archon himself? The power of bidding his officers expel me, not of himself striking me. Suppose I do not obey the officers either: then he has the power of inflicting a penalty; anything sooner than laying hands upon me himself." *κύριος* is commonly thus constructed with the genitive of the power possessed: Thuc. IV. 20. Plato, *Crit.* 120. D. The above is meant rather as paraphrase than translation, especially as regards the words *οὕτω πείθουμαι*. We might expect *πάντων*, as governed by *κύριος*, instead of *πάντα*, but the latter is attracted into an accusative case; so again the article *τοῦ* would seem desirable before *αὐτὸς ἀψασθαι*, but *πλὴν* is occasionally thus used elsewhere after a comparative with a simple infinitive, as Eurip. *Heracl.* 231, &c.

αὐτὸς τύπτειν. οὐδ' οὕτω πειθομαι· ἐπιβολὴν ἐπι-
βάλλειν, πάντα μᾶλλον, πλὴν αὐτὸς ἄφασθαι τῇ χειρὶ.
πολλὰ γάρ πρὸ τοῦ μὴ τὸ σῶμα ἔκαστον ὑβρίζεσθαι
c. πεποιήκασιν οἱ νόμοι. ταῦτ' ἔλεγε μὲν ἐκεῖνος, κατεχει-
ροτονήσατε δὲ ὑμεῖς. οὐ μὴν εἰσῆλθεν εἰς τὸ δικαστή-
ριον οὗτος, ἀλλ' ἐτελεύτησε πρότερον. ἐτέρου τοίνυν ὁ τε
δῆμος ἅπας κατεχειροτόνησεν ἀδικεῖν περὶ τὴν ἑορτὴν,
καὶ ὑμεῖς εἰσελθόντα ἀπεκτείνατε. **Κτησικλέα λέγω.** διὰ
d. τί δὴ τοῦτον ἀπεκτείνατε; ὅτι σκύτος ἔχων ἐπόμπευε,
καὶ τούτῳ μεθύων ἐπάταξέ τινα ἔχθρὸν ὑπάρχονθ' αὐτῷ.
ἔδοκει γάρ ὕβρει, καὶ οὐκ οἴνῳ, τύπτειν, ἀλλὰ τὴν ἐπὶ 573
τῆς πομπῆς καὶ τοῦ μεθύειν πρόφασιν λαβὼν ἀδικεῖν, ὡς
e. δούλοις χρώμενος τοῖς ἐλευθέροις. ἀπάντων τοίνυν, ὃ
ἄνδρες Ἀθηναῖοι, τούτων, ὃν ὁ μὲν ὃν εἶλεν ἀποστὰς,
ὁ δὲ καὶ θανάτῳ ζημιωθεὶς φαίνεται, πολλῷ δεινότερα εὖ
οἴδε ὅτι πάντες ἀν εἰναι φήσειαν τὰ **Μειδίᾳ πεπραγμένα.**
οὔτε γάρ πομπεύων, οὔτε δίκην γῆρηκώς, οὔτε παρεδρεύων,
οὔτ' ἄλλην σκῆψιν οὐδεμίαν ἔχων πλὴν ὕβριν, τοιαῦτα

πρὸ τοῦ μὴ. “The laws have made many provisions to preclude assault of the individual person;” literally, “sooner than have individual person injured.” So Plato, *Phæd.* 99. **Δ.** δικαιότερον ἀμην εἶναι, πρὸ τοῦ φεύγειν, ὑπέχειν τῇ πόλει δίκην. As this use of *πρὸ τοῦ γένεσθαι* is almost equivalent to “lest the thing should happen,” the redundant negative is inserted between the article and the verb.

c. *ἐτελεύτησε.* “He died.” So *Aesch. Theb.* 617, &c. There is, of course, an ellipse of *τὸν βίον* in the expression. The accused being deceased, the subsequent suit in the Helicea was necessarily abandoned.

d. *σκύτος ἔχων.* “He walked in the procession with a whip.” Buttmann curiously renders this *pelle indutus*: we find the expression *σκύτη βλέπειν*, “to look like flogging,” in Aristoph. *Vesp.* 643.

ὕβρει. Dative of the cause: the assault was more attributable to insobriety than intoxication. The word ἄλλα is introduced immediately after, in reference to the negation οὐκ οἴνῳ.

e. ὃν ὁ μὲν, κ. τ. λ. “On account of which one man (Evander) surrendered the damages he had gained.” (§ 47. g.) The first *ον* is a genitive of the cause, the second by attraction for *ἔκειναν* *ά.*

f. *Μειδίᾳ πεπραγ.* The *actions* of Meidias are said to be more outrageous than the other offending *persons*; a curious construction, but not without parallel. Buttmann refers to Matth. *Gr. Gram.* § 453.

πεποίηκεν οὐδαὶ οὐδεὶς ἐκείνων. Καὶ τούτους μὲν ἔάσω. 49.a.
 ἀλλὰ Πύρρον, ὃ ἄνδρες Ἀθηναῖοι, τὸν Ἐτεοβουτάδην,
 ἐνδειχθέντα δικάζειν ὁφείλοντα τῷ δημοσίῳ, θανάτῳ ζημι-
 ωσαί τινες ὑμῶν φόντο χρῆναι. καὶ τέθνηκεν ἀλοὺς παρ'
 ὑμῖν. καίτοι τοῦτο τὸ λῆμμα δι' ἔνδειαν, οὐ δ' ὑβριν,
 λαμβάνειν ἐπεχείρησεν ἐκεῖνος. καὶ πολλοὺς ἀν ἐτέρους b.
 ἔχοιμι λέγειν, ὃν οἱ μὲν τεθνάσιν, οἱ δ' ἡτιμωμένοι διὰ
 πολλῷ τούτων εἰσὶν ἐλάττω πράγματα. ἔτι τοίνυν ὑμεῖς,
 ὃ ἄνδρες Ἀθηναῖοι, Σμίκρωνι δέκα ταλάντων ἐτιμήσατε,
 καὶ Σκίτωνι τοσούτων ἐτέρων, δόξαντι παράνομα γρά-
 φειν. καὶ οὕτε παιδία οὕτε φίλους οὕτε συγγενεῖς οὐδὲ
 ὄντιων ἡλεῖσατε τῶν παρόντων ἐκείνισι. μὴ τοίνυν, ἀν c.

49.a. ἀλλὰ. A favourite use of this conjunction, as Schaefer remarks, where one matter is passed over, and another of still greater importance introduced. An instance we have had above, § 7.a.b. So p. 126, l. 2. p. 658, l. 8, &c.

'Ἐτεοβουτάδην. Butea was the name of a deme of Attica founded by one Butes, the members of which were called Butada: but the lineal descendants of Butes, who fulfilled the priesthood to Athena Polias, were called 'Ἐτεοβουτ., i.e. genuine Butads, to distinguish them from the members of the deme. Lycurgus was entitled to both appellations. Plut. x. Or. 7 (beginning).

ἐνδειχθέντα. "Was informed against as acting on a jury." ἐνδειξις was the technical term for informing against any citizen who assumed legal authority for which he was unqualified. Pyrrhus owed a fine to the Treasury, and was on that account ἀτιμος, which precluded him legally from acting as δικαστής, even though he drew the lot.

τέθνηκεν. "Was put to death." θνήσκω, in classic Greek, acts as the passive of ἀποκτεῖν.

λῆμμα, i.e. the judicial fee, three obols to each jurymen. Aristoph. Eq. 51, 255, &c. Pyrrhus was induced to undertake the office by his extreme poverty, not by any arrogant spirit of violating the laws.

b. διὰ πολλῷ. "For conduct far less heinous than this." πολλῷ is a dative of degree, and εἰστι is, of course, to be taken in close connection with ἡτιμωμένοι.

ἐτιμήσατε. Here we must understand δίκην, as above, on which the genitive δέκ, ταλ. depends.

δόξαντι refers to Smicro and Scito equally: Buttmann urges the reading δόξασι, but the construction is certainly by no means unusual.

παράνομα. § 3.a.

ὄντιων. A various reading on this is ἀλλον οὐδένα, and Reiske inserts the former word after ὄντιων. By παρόντων is meant all persons who stood by an accused person to aid him with their influence or advocacy.

c. μὴ τοίνυν, κ. τ. λ. "Whereas, then, ye exhibit such indignation if a

μὲν εἶπη τις παράνομα, οὕτως ὀργιζόμενοι φαίνεσθε, ἀν δὲ ποιῆι, μὴ λέγῃ, πράφως διάκεισθε. οὐδὲν γὰρ δῆμα οὐδ' ὄνομα οὕτως ἔστι τοῖς πολλοῖς ὑμῶν χαλεπὸν, ὡς ὅσα ὑβρίζων τις τὸν ἐντυχόντα ὑμῶν διαπράττεται. μὴ τοίνυν αὐτοὶ καθ' ὑμῶν αὐτῶν δεῦγμα τοιοῦτον ἔξενέγκητε, ὡς ἄνδρες Ἀθηναῖοι, ὡς ἄρα ὑμεῖς ἀν μὲν τῶν μετρίων τινὰ καὶ δημοτικῶν λάβητε ὅτιοῦν ἀδικοῦντα, οὕτ' ἐλεήσετε οὕτ' ἀφήσετε, ἀλλ' ἀποκτενεῖτε ἡ ἀτιμώσετε, ἀν δὲ πλού- 574 σιος ὥν τις ὑβρίζῃ, συγγνώμην ἔξετε· μὴ δῆτα· οὐ γὰρ δίκαιον· ἀλλ' ἐπὶ πάντων ὁμοίως ὀργιζόμενοι φαίνεσθε.

50.a. "Α τοίνυν οὐδενὸς τῶν εἰρημένων ἤττον ἀναγκαῖον εἶναι νομίζω πρὸς ὑμᾶς εἰπεῖν, ταῦτ' εἰπὼν ἔτι, καὶ βραχέα περὶ τούτων διαλεχθεῖς, καταβήσομαι. ἔστιν, ὡς ἄνδρες Ἀθηναῖοι, μεγάλῃ τοῖς ἀδικοῦσιν ἀπασι μερὶς καὶ πλεονεξίᾳ ἡ τῶν ὑμετέρων τρόπων πραότης. ὅτι δὴ ταύτης οὐδὲν ὅτιοῦν ὑμῖν μεταδοῦναι προσήκει Μειδίᾳ,

man proposes illegalities, do not be disposed to lenience if a man act them instead of proposing them." The prohibition only refers to the second member of the sentence. We have noticed a similar construction at § 7.a. οὐ γὰρ δύνοω.

ῥῆμα οὐδὲ ὄνομα. These words refer to the *παράνομοι*. εἰπ. of Smicro and Scito, whose offences were merely verbal, and therefore far less grievous than numerous acts of assault and injury on any chance victim.

δεῦγμ. ἔξενέγ. "Present a specimen of judicature so prejudicial to yourselves." By δημοτικῶν are meant "men of the people," plebeii; and μετρίων has a similarly depreciating sense, "ordinary," "mediocre."

ἐπὶ πάντων. "In all cases:" probably πάντων is masculine, but our idiom can hardly convey the distinction here. Isocr. says ἐπὶ τῶν ἀλλων ὀρᾶτε ἐφ' ὑμῶν αὐτῶν ἀγνοεῖτε.

50. a. οὐδενὸς ἤττον. "As necessary to mention to you as anything I have said already:" this favourite Greek idiom is just the reverse of our own. Demosthenes does not carry it to the same extent as Thucydides, with whom οὐδενὸς ἤττον is as strong or stronger than παντὸς μᾶλλον in signification.

καταβήσομαι. "I will come down from the rostrum:" descendam: i.e. I will conclude my speech. They spoke from a tribunal, or raised platform, made of stone, some ten feet high. Aristoph. *Vesp.* 980. Καίτοι τὸ κατάβα τούτο πολλοὺς διὶ πάντι Εὐηπάτηκεν ἀλλ' ὅμως καταβήσομαι.

μερὶς. Here, absolutely in the sense of "gain:" we have noticed a somewhat analogous expression, μερίδα ὑπάρχειν εἰς τι, § 20.c.

ταύτης. A partitive genitive: "that it is wrong for you to allow Midias the slightest share in this." These two datives would be somewhat awkward if the context did not so clearly explain itself.

τοῦτ' ἀκούσατέ μου. ἐγὼ νομίζω πάντας ἀνθρώπους b. ἔρανους φέρειν παρὰ πάντα τὸν βίον αὐτοῖς, οὐχὶ τούσδε μόνους, οὓς συλλέγουσί τινες, καὶ ὡν πληρωταὶ γίγνονται, ἀλλὰ καὶ ἄλλους. οἶνον, ἔστι μέτριος καὶ φιλάνθρωπός τις ἡμῶν, καὶ πολλοὺς ἐλεῶν· τούτῳ ταῦτὸ δίκαιον ὑπάρχειν παρὰ πάντων, ἀν ποτ' εἰς χρέαν καὶ ἀγῶνα ἀφίκηται. ἄλλος οὐτοσὶ τις ἀναιδῆς, καὶ πολλοὺς c. ὑβρίζων, καὶ τοὺς μὲν πτωχοὺς, τοὺς δὲ καθάρματα, τοὺς δ' οὐδὲν ὑπολαμβάνων εἶναι· τούτῳ τὰς αὐτὰς δίκαιον ὑπάρχειν φορᾶς, ἀσπερ αὐτὸς εἰσενήνοχε τοὺς ἄλλους. ἀν τοίνυν ὑμῖν ὄρθως ἐπὶη σκοπεῖν, τούτου πληρωτὴν εὐρήστετε Μειδίαν ὅντα τοῦ ἔρανου, καὶ οὐκ ἔκείνου. οἶδα τοίνυν, ὅτι καὶ τὰ παιδία ἔχων ὀδυρεῖται, d. καὶ πολλοὺς λόγους καὶ ταπεινοὺς ἔρει δακρύων, καὶ ὡς ἐλεεινότατον ποιῶν ἑαυτόν. ἔστι δ', ὁσφερεὶς ἀν αὐτὸν μὲν e. ταπεινότερον ποιῆι, τοσούτῳ μᾶλλον ἄξιον μισεῖν αὐτὸν,

b. The passage contained here, and in c., is almost identical with § 27.
d. e.: it will, therefore, only be necessary to notice any phrases which did not occur in the former.

δίκαιον ὑπάρχ. Here we must supply ἔστι, and take δίκ. ἔστι. as equivalent to *προστείται*, ταῦτὸ meaning τὰς αὐτὰς φορᾶς. The word *εἰκός*, which occurs in the margin of some MSS., is only a various reading on δίκαιον. (Buttm.)

c. *καθάρματα.* According to the Schol. on Aristoph. *Ran.* 733, the Athenians in time of public visitations, plague, famine, and the like, used to throw into the sea sundry worthless and criminal persons, who thus acted as "scape-goats" for the city: *τερίψημα* is used in the same sense. Cf. also Aristoph. *Eg.* 1136.

οὐδὲν εἴναι. "To be mere cyphers," i. e. utterly worthless, a common sense of οὐδὲν. The parallel passage has οὐδὲν ὄλως ἀνθρώπους.

ἐπίγ. "Occurs to you." ἐπιέναι is so used in Plato, *Rep.* 388. D. &c.

d. τὰ παιδία. § 27. a. "He will have his children by him and bemoan himself....with tears and making himself as pitiable an object as possible."

e. ἔστι δ' ἄξιον. This phrase, in the sense "it is meet," is very common in Attic authors with the dative of the person and the infinitive. Here we have the infinitive only. The orator's argument is this: The more Midias humbles himself now, the less you ought to pity him, for it indicates he does know how to behave himself with decency, whereas his past life is a proof that he never has practised it hitherto.

- ώ ἄνδρες Ἀθηναῖοι. διὰ τί; ὅτι, εἰ μὲν μηδαμῶς δυνηθεὶς ταπεινὸς γενέσθαι οὕτως ἀσελγής καὶ βίαιος ἦν ἐπὶ τοῦ παρεληλυθότος βίου, τῇ φύσει καὶ τῇ τύχῃ δι' ἣν 575
 f. τοιοῦτος ἐγένετο, ἄξιον ἦν ἂν τι τῆς ὀργῆς ἀνεῖναι. εἰ δὲ ἐπιστάμενος μέτριον παρέχειν ἔαυτὸν ὅταν βούληται, τὸν ἐναντίον ἡ τοῦτον τὸν τρόπον εἶλετο ζῆν, εὐδηλον δήπου τοῦθ', ὅτι, καὶ νῦν ἀν διακρούσηται, πάλιν αὐτὸς
 g. ἐκεῖνος, διν ὑμεῖς ἔστε, γενήσεται. οὐ δὴ δεῖ προσέχειν, οὐδὲ τὸν παρόντα καιρὸν, διν οὗτος ἐξεπίτηδες πλάττεται, κυριώτερον οὐδὲ πιστότερον τοῦ παντὸς, διν αὐτοὶ σύνιστε,
 51.a. χρόνον ποιήσασθαι. Ἐμοὶ παιδία οὐκ ἔστιν, οὐδὲ ἀν ἔχοιμι ταῦτα παραστησάμενος κλαίειν καὶ δακρύειν, ἐφ' οἷς ὑβρισθην. διὰ τοῦτο ἄρα τοῦ πεποιηκότος ὁ πεπονθὼς ἐλαττον ἔξω παρ' ὑμῖν; μὴ δῆτα. ἀλλ' ὅταν οὗτος ἔχων τὰ παιδία, τούτοις ἄξιοι δοῦναι τὴν ψῆφον ὑμᾶς,

εἰ μὲν μηδαμῶς, κ. τ. λ. “Had he been thus brutal and violent during his past life, without being at any time capable of humbling himself, it would have been fair to remit somewhat of our anger out of consideration to the nature and fortune that made him what he is.” *ἀνεῖναι*, in the sense “to concede,” will naturally govern a dative of the recipient of the concession, an accusative of the thing conceded. The conditional structure of the sentences causes the use of *μηδαμῶς* in place of *οὐδαμῶς*.

f. *μέτριον*. In a good sense, as § 27. e. *ἐνάντιον* is as commonly constructed with *ἢ* and an appositive case, as it is with a dative or genitive.

διακρούσηται. That this is a common word to describe legal evasions we have already seen. Cf. also p. 1266, l. 11. p. 741, l. 24.

aὐτὸς ἐκεῖνος. *Ille ipse*: “the very man.” exactly the phrase to indicate a notorious character.

g. *προσέχειν*. “You must not attend [to his wailings and supplications] nor take the present occasion, which he is studiously colouring, as more conclusive or convincing than all the period (of his previous life) with which you are familiar.” *πλάττειν* is common in the meaning of forgery and fabrication: Soph. *Ajax*, 148. Herod. VII. 80. &c. They are not to judge him from his present good behaviour, which arises only from interested motives.

51. a. *ἔχοιμι*. “Nor could I set them by my side and then weep and wail over my injuries” = I could not do it if I wished to, having no offspring as Midias has.

τούτοις δοῦναι = *ἐλαττωθήσομαι*. “Shall I get the worst of it in your court?”

τούτοις δοῦναι. “To give your vote in favour of them” (his children). This and the next *τούτοις* are examples of a *dativus commodi*. As Midias exhibits his children, and tries to enlist for them the sympathy of the jury,

τόθ' ὑμεῖς τοὺς νόμους ἔχοντά με πλησίον ἡγεῖσθε παρεστάναι, καὶ τὸν ὄρκον, ὃν ὁμωμόκατε, τούτοις ἀξιοῦντα καὶ ἀντιβολοῦντα ἔκαστον ὑμῶν ψηφίσασθαι. οἱς ὑμεῖς b. κατὰ πολλὰ δικαιότερον πρόσθοισθ' ἀν., ἢ τούτῳ. καὶ γὰρ ὁμωμόκατε, ὡς ἄνδρες Ἀθηναῖοι, τοῖς νόμοις πειθεσθαι· καὶ τῶν ἵσων μέτεστιν ὑμῖν διὰ τοὺς νόμους, καὶ πάνθ' ὅσα ἐστὶν ἀγαθὰ ὑμῖν, διὰ τοὺς νόμους ἐστὶν, οὐ διὰ Μειδίαν, οὐδὲ διὰ τοὺς Μειδίου παιδας. Καὶ, ρήτωρ c. ἐστὶν οὗτος, ἵσως ἐμὲ φήσει λέγων. ἐγὼ δ', εἰ μὲν ὁ συμβουλεύων διά, τι ἀν συμφέρειν ὑμῖν ἡγῆται, καὶ τοῦτ' ἄχρι τοῦ μηδὲν ὑμῖν ἐνοχλεῖν, μηδὲ βιάζεσθαι, ρήτωρ ἐστὶν, οὔτε φύγοιμ' ἀν., οὔτε ἀπαρνοῦμαι τοῦτο τοῦνομα. εἰ μέντοι ρήτωρ ἐστὶν, οἶους ἐνίους τῶν λεγόντων ἐγώ d.

so Demosthenes holds before their eyes the laws which condemn Midias, and the oath which the jurors have sworn to defend those laws, and claims their sympathy accordingly.

b. *πρόσθοισθ' ἀν.* "You would more justly, on many grounds, side with them than with the defendant." With *προσθέσθαι* in this sense we must understand, probably, *τὴν ψῆφον*, as Liddell and Scott suggest, quoting Aesch. *Eumen.* 735. Dem. 1320, l. 16, &c. There are many instances of the same ellipse, as Herod. II. 160. Plato, *Legg.* 674 A.

τῶν ἵσων. "Equal rights," which the laws alone enabled them to share: their duty and interest pointed the same way, as it was through the laws they obtained all their social advantages.

c. *ἐμὲ* is governed by *λέγων*, and the actual words of Midias' presumed taunt are given in the direct oration. His remarks would imply that it was easy for a practised speaker, like Demosthenes, to impose on the court, and rouse their indignation groundlessly.

συμβουλεύων. "One who advises;" this word is very common in the sense of public speaking at the Ecclesia, what we should call "parliamentary speaking." See Aristotle's three-fold division, *Rhet.* I. 8, *λόγον συμβουλευτικὸν, δικαιικὸν, ἐπιδεικτικὸν.*

ἐνοχλεῖν, "to cause annoyance" takes either construction, with the accusative or with the dative. *βιάζεσθαι* implies "intrusion."

d. *εἰ μέντοι.* This *μέντοι*, like a preceding one, § 42. c., answers to *μὲν*, instead of the usual particle *δέ*.

ρήτωρ is not the name given to a member of a legal class or profession of orators: any Athenian citizen was at liberty to address the public from the Bema, and so far the whole state were *ρήτορες*; it was found, however, practically, that the number of persons who availed themselves of this privilege was small, and in process of time they received the above distinctive appellation, as opposed to the majority, who were styled *ἰδιώται* ("unprofessional").

τῶν λεγόντων, i. e. *συμβουλεύοντων*, "public speakers." So again at

καὶ ὑμεῖς δὲ ὄρατε, ἀναιδεῖς καὶ ἐξ ὑμῶν πεπλουτηκότας, 576
οὐκ ἀν εἴην οὕτος ἔγω. εἴληφα μὲν γὰρ οὐδὲ ὅτιοῦν παρ'
ὑμῶν· τὰ δὲ δυτα εἰς ὑμᾶς, πλὴν πάνυ μικρῶν, ἀπαντ'
ἀνήλωκα. καίτοι καὶ εἰ τούτων ἦν πονηρότατος, κατὰ
τοὺς νόμους ἔδει παρ' ἐμοῦ δίκην λαμβάνειν, οὐκ ἐφ' οἷς
e. ἐλειτούργουν ὑβρίζειν. ἔτι τοίνυν οὐδεὶς ἐστιν, ὅστις
ἐμοὶ τῶν λεγόντων συναγωνίζεται· καὶ οὐδενὶ μέμφομαι·
οὐδὲ γὰρ αὐτὸς οὐδενὸς ἔνεκα τούτων οὐδὲν ἐν ὑμῖν πώ-
ποτ' εἶπον, ἀλλ' ἀπλῶς κατ' ἐμαυτὸν ἔγνων καὶ λέγειν
καὶ πράττειν, ὅ, τι ἀν συμφέρον ὑμῖν ἥγωμαι· ἀλλὰ τούτῳ
πάντας αὐτίκα δὴ μάλα συνεξεταζομένους τοὺς ῥήτορας
f. δῆψεσθε ἐφεξῆς. καίτοι πῶς ἐστι δίκαιον τούνομα μὲν
τοῦτο ὡς ὄνειδος προφέρειν ἐμοὶ, διὰ τούτων δ' αὐτὸν

the beginning of e. The phrase *πλουτεῖν ἐκ τινος* corresponds exactly to our "make money out of a person."

καὶ ὑμεῖς δὲ. Another instance of δὲ in apodosis, where we should rather expect δῆ.

εἴην οὗτος ἔγω. "I could not be he." I do not at all correspond to the description. Something similar to this is a singular use of the pronouns in Aristoph. *Ran.* 495. σὺ μὲν γενοῦ 'γά.

ἀνήλωκα. He describes in the speeches against *Aphobus*, what numerous public services he had undertaken, so large as to consume nearly all the property he could recover from his trustees.

τούτων, i. e. τῶν ῥητόρων: the emphasis of what follows is on the words κατὰ νόμους: if I was ever such a rogue, he ought to have set about punishing me in a *legal* way, not by open violence.

ἐφ' οἷς ἐλειτούργη. Schäfer contents himself with saying that this is a remarkable construction; Buttmann, most singularly, renders it "not to be elated to insolence by those means (pecuniary) which I employed for state services." Probably the signification is simply, "not to have insulted me in my official capacity," as though he had written *ἐπὶ τῇ ἐμῇ λειτουργίᾳ*.

ε. οὐδενὸς ἔνεκα. As he had never (according to his own account) acted as advocate to the people, he did not expect them to deal by him in a more friendly manner.

ἀπλῶς κατ' ἐμαυτὸν. "But I always resolved on absolute independence, both of word and deed, as regards what I consider your interest." He declines, that is, to be a party man, for fear he should be implicated in supporting some measure which he could not himself consider advantageous to the interests of the state.

συνεξεταζομένους. § 36. c. ἐφεξῆς, "one after another," implies the number of Midias' advocates.

f. καίτοι πῶς, κ. τ. λ. "And yet how is it fair to allege this name (of

τῶν ἀνδρῶν ἀξιοῦν σωθῆναι; Τάχα τοίνυν ἵσως καὶ τὰ 52.a.
 τοιαῦτ' ἔρει, ως ἐσκεμμένα καὶ παρεσκευασμένα πάντα
 λέγω νῦν. ἐγὼ δὲ ἐσκέφθαι μὲν, ως ἄνδρες Ἀθηναῖοι,
 φημὶ, καὶ οὐκ ἀν ἀρνηθείην, καὶ μεμελετηκέναι γέως
 ἐνήν μάλιστα ἐμοί· καὶ γὰρ ἀν ἄθλιος ἦν, εἰ τοιαῦτα
 παθῶν καὶ πάσχων ἡμέλουν ὡν περὶ τούτων ἔρειν ἡμελ-
 λον πρὸς ὑμᾶς· γεγραφέναι μέντοι μοι τὸν λόγον Μειδίαν.
 ο γὰρ τὰ ἔργα παρεσχηκὼς, περὶ ὧν εἰσιν οἱ λόγοι,
 δικαιόταταν ἀν ταύτην ἔχοι τὴν αἰτίαν, οὐχὶ ὁ ἐσκεμμένος
 οὐδὲ ὁ μεριμνήσας τὰ δίκαια λέγειν νῦν. ἐγὼ μὲν οὖν b.
 τοῦτο ποιῶν, ως ἄνδρες Ἀθηναῖοι, καὶ αὐτὸς ὁμολογῶ.
 Μειδίαν μέντοι μηδὲν ἐσκέφθαι πώποτεν παντὶ τῷ βίῳ
 δίκαιον, εἰκός ἔστιν· εἰ γὰρ καὶ κατὰ μικρὸν ἐπήσει τὰ
 τοιαῦτα αὐτῷ σκοπεῖν, οὐκ ἀν τοσοῦτου διημάρτανε

orator) as a reproach to me, and yet expect himself to be delivered by the instrumentality of these same persons?" *προφέρειν* is quite the technical word in this sense of *exprobrate*, Hom. *Il.* III. 64. Herod. I. 8.

52. a. *ἐσκεμμένα*. "Considered." he would reproach him with the fact of his speech not being *ex tempore*, as though his invectives were suggested not by the indignation of the moment, but by cool and malicious reflection. The perfect of *σκέπτομαι*, though passive in form, is generally active in sense, of which the next sentence gives one instance: Demosthenes uses *ἐσκεμμένα* as a passive again in the *Erotic*. p. 1403, l. 21.

ἔγώ δὲ εἰσκέφ. "But that I have considered it I admit, nor would I deny the fact, and that I have studied it as hard as I possibly could; for I should have been a wretched fellow indeed, if, under such sufferings, past and present, I had bestowed no pains on the speech I was going to make to you concerning these matters." The use of the participles *παθ.* and *πάσχ.* is very elegant: *ῶν* is in the ordinary attraction, as *ἡμέλουν* requires a genitive.

γεγραφέναι. The infinitive depends on *φημὶ*, above: "I declare, however, that Midias has written my speech for me." This he explains in a manner somewhat far-fetched: the person who inflicts the injury suggests the subject to the speaker, and so far the former is rather the prime cause of the speech than the latter.

b. *ποιῶν*. Buttmann has restored this in preference to *ποιᾶ*: he considers that the sentence is more concise with the participle, and *καὶ* has then the force of "also."

κατὰ μικρόν. "Even in a limited degree:" this is the true adverbial use of *κατὰ* with an adjective; we have noticed a somewhat different usage in § 6. d. *ἴπγει*, § 50. c., last note.

c. τοῦ πράγματος. Οἶμαι τοίνυν αὐτὸν οὐδὲ τοῦ δήμου κατηγορεῖν ὀκνήσειν, οὐδὲ τῆς ἐκκλησίας, ἀλλ' ἄπερ τότ' 577 ἐτόλμα λέγειν, δότ' ἡν ἡ προβολὴ, ταῦτα καὶ μὲν ἔρειν· ως δοι, δέον ἔξιέναι, κατέμενον, καὶ δοι τὰ φρούρια ἡσαν ἕρημα λελοιπότες, ἔξεκλησίασαν· καὶ χορευταὶ καὶ ξένοι καὶ τοιοῦτοι τινες ἡσαν, οἱ κατεχειροτόνησαν αὐτοῦ. εἰς γὰρ τοῦτο θράσους καὶ ἀναιδείας τότ' ἀφίκετο, ὃ ἀνδρες δικασταὶ, ως ἵσασιν δοι παρῆσαν ὑμῶν, ὥστε κακῶς λέγων καὶ ἀπειλῶν καὶ βλέπων οὗτος εἰς τὸν ἀεὶ θορυβοῦντα τόπον τῆς ἐκκλησίας, καταπλήξειν φέτο τὸν δῆμον ἅπαντα. ἢ καὶ γελοῦα εἶναι τὰ μὲν, οἶμαι,

τοῦ πράγματος. "He would not have erred so far from his object," i.e. τοῦ δικαίου: he would not have deviated so widely from the path of right, not only in my case, but generally.

c. τοῦ δήμου, the populace, in general; τῆς ἐκκλ., the Ecclesia that condemned him, in particular.

ὅτ' ἡν ἡ προβ. "When my plaint was being heard." Midias censured the general character of the tribunal which condemned him, on that occasion.

ἔξεκλησίασαν. This is the Attic form of the Aorist, from *ἐκκλησίαζω*, though we might rather expect *ήκκλησίαρα*. Buttmann quotes instances from Thucyd. VIII. 93. Xen. Hell. v. 3, 16. Lys. c. *Agor.* p. 136, l. 33. Some editors have printed the word *ἔξεκκλ.*, but this appears to have arisen from the erroneous idea, that the verb was a compound of *ἔξι* and *ἐκκλησίαζω*. Translate: "That all persons who were staying at home when they ought to have been out on military service, and all who had deserted their garrisons, formed that assembly, [when he was condemned,] and they were members of choirs, and aliens and such like that passed sentence against him."

οὗτος is justly suspected as being an interpolation, as the subject has been mentioned so recently before. Wolf conjectures *οὐτω*, as if Demosthenes made a grimace to represent Midias' threatening aspect. Taylor prefers to insert *οὐτω* before *καταπλήξειν*, as that adverb is very commonly constructed after a participle. Madv. § 181, R. 2.

τὸν δει θορυβοῦντα. We cannot feel sure whether *θορυβεῖν* here implies applause or disapprobation: if the former, Midias would look significantly at that part of the Ecclesia where his own riotous friends were standing, to remind respectable citizens what annoyance they might thence incur if they condemned him: if the latter sense be intended, he would look in wrath on those who cried shame upon him for his brutality. *δει* has its common meaning, "from time to time."

καταπλήξειν. "He thought he should strike dismay into the whole populace: wherefore, indeed, I think his present tears would naturally seem to be ridiculous." It was slightly inconsistent, no doubt, to be supplicating the very men whom he had menaced so violently before.

δάκρυα εἰκότως ἀν αὐτοῦ δοκοίη. Τί λέγεις, ὡ μιαρὰ 53.a. κεφαλή; σὺ τὰ σαντοῦ παιδία ἀξιώσεις ἐλεεῖν ἢ σὲ τούσδε, ἢ σπουδάζειν εἰς τὰ σὰ τοὺς ὑπὸ σοῦ δημοσίᾳ προπετηλακισμένους; σὺ μόνος τῶν ὅντων ἀνθρώπων b. ἐπὶ μὲν τοῦ βίου τοσαύτης ὑπερηφανίας καὶ ὑπεροψίας μεστὸς ὧν πάντων ἀνθρώπων ἔσῃ φανερώτατος, ὥστε, καὶ, πρὸς οὓς μηδέν ἔστι σοι πρᾶγμα, λυπεῖσθαι τὴν σὴν θρασύτητα καὶ φωνὴν, καὶ τὸ σὸν σχῆμα, καὶ τοὺς σοὺς ἀκολούθους καὶ πλούτον καὶ ὕβριν θεωροῦντας. ἐν δὲ τῷ κρίνεσθαι παραχρῆμα ἐλεθήσῃ; μεγάλην μεντάν c. ἀρχὴν, μᾶλλον δὲ τέχνην, εἴης ἀν εύρηκώς, εἰ δύο τάναντιώτατα ἁντοῖς ἐν οὕτῳ βραχεῖ χρόνῳ περὶ σαντὸν δύναιο ποιεῖσθαι· φθόνον ἔξ ὡν ζῆς, καὶ ἐφ' οἷς

53. a. *τούσδε*. That is the *δῆμος* out of whom the *δικασταὶ* had been chosen, and whom collectively Midias had insulted. *σπουδάζω* is here constructed with *εἰς* in the same sense as we found it above, with *ἐπὶ*, § 1. b.

b. *μόνος*. Is Midias to be a singular instance of a man habitually and notoriously arrogant, who yet is to be an object of compassion at one particular crisis?

ἐπὶ μὲν τοῦ β., i. e. in the general tenor of his life.

φανερώτατος. The superlative refers to *πάντ. ἀνθ.*; the construction of *φανερὸς εἰμι* with a participle is noted by Madv. § 175. a., here *μεστὸς ὧν* is the participle in question, as a synonym for *ἐμπλησθεὶς*: *ὥστε* introduces the description of the degree of his arrogance.

πρὸς οὓς, κ. τ. λ. “Persons who, having nothing to do with you,” i. e. complete strangers. These words supply the subject of *λοιδορεῖσθαι*: the accusatives which follow that verb are governed by *θεωροῦντας*, “are annoyed at seeing,” &c.

παραχρῆμα. § 9. d., second note.

c. *ἀρχὴν*. “You would have invented a great principle, or rather science.” Buttmann and Reiske understand *ἀρχὴν* to mean “empire,” and the whole phrase as a proverb = you would be a man of extraordinary luck. In support of this they quote the second *Philippic*, p. 69, l. 1, but I cannot see that the evidence is at all conclusive, while the interpretation itself seems rather far-fetched.

περὶ σαντὸν ποιεῖσθαι. “To attract to yourself” (Kennedy.) The notion conveyed is that of placing certain advantages around you, to be taken at your pleasure.

φθόνον, κ. τ. λ. “Odium provoked by your life, and compassion moved

έξαπατᾶς ἔλεον. οὐκ ἔστιν οὐδαμόθεν σοι προσήκων
 ἔλεος οὐδὲ καθ' ἐν, ἀλλὰ τούναντίον μῆσος καὶ φθόνος
 d. καὶ ὄργη. τούτων γάρ ἄξια ποιεῖς. ἀλλ' ἐπ' ἐκεῖνο
 ἐπάνειμι, ὅτι τοῦ δήμου κατηγορήσει καὶ τῆς ἐκκλησίας. 578
 ὅταν οὖν τοῦτο ποιῇ, ἐνθυμεῖσθε παρ' ὑμῖν αὐτοῖς, ἄνδρες
 δικασταὶ, ὅτι οὗτος τῶν μεθ' ἑαυτοῦ στρατευσαμένων
 ἵππέων, ὅτε εἰς "Ολυνθον διέβησαν, ἐλθὼν πρὸς ὑμᾶς εἰς
 τὴν ἐκκλησίαν, κατηγόρει· νῦν πάλιν, μείνας, πρὸς τοὺς
 e. ἔξεληλυθότας, τοῦ δήμου κατηγορήσει. πότερον οὖν
 ὑμεῖς, ἂν τε μένητε, ἂν τε ἔξητε, ὅμολογήσετε εἴναι
 τοιοῦτοι, οἵους Μειδίας ὑμᾶς ἀποφαίνει, ἢ τούναντίον
 τοῦτον ἀεὶ πανταχοῦ θεοῖς ἐχθρὸν καὶ βδελυρόν; ἐγὼ
 μὲν οἶμαι τοῦτον τοιοῦτον. δν γάρ οὐχ ἵππεῖς οὐ συνάρ-
 χοντες, οὐ φίλοι δύνανται φέρειν, τί τούτον εἴπη τις;
 54. a. Ἐμοὶ μὲν, μὴ τὸν Δλα καὶ τὸν Ἀπόλλω καὶ τὴν

at your hypocrisy." The words, *ἐφ' οἷς ἔξαπατᾶς*, are a splendid instance of the *ἀπρόσδοκότον* (*inopinatum*, Quintilian IX. 2, 23), or unexpected bathos, whereas we should rather expect *ἐφ' οἷς δόδυρη*, "at your lamentations." He implies, of course, that the distress of Midias was entirely assumed.

σοι προσήκων. "Belonging to you," i. e. on which you can make a claim.

d. *ἐπάνειμι.* "I will revert," as he has already introduced the topic, § 52. c.

πρὸς ὑμᾶς refers rather to *κατηγόρει* than to *ἐλθὼν*, as the rest of the sentence indicates. Whereas, on a previous occasion (§ 37. c.) he had accused the men who were serving at Olynthus to the assembly at Athens, so he will now accuse the people, who formed the assembly, to those who were serving in the army when the said assembly was convened. "Ολυνθον, § 44. b.

ἔξεληλυθότας. Sc. *εἰς Εὔβοιαν*, § 31. 47. b.

e. *πότερον οὖν, κ. τ. λ.* "Will you, then, whether ye remain at home or go out for service, declare (by your verdict) that you are such as Midias exhibits you, or, on the contrary, that he is always and everywhere god-detested and abominable." This is a good instance of the construction where the subject in the infinitive clause (*τοιοῦτοι*) remains in the nominative case while it is the same with the subject of the governing verb *ὅμολογήσετε*, but changes into the accusative *τοῦτον* where the subject is no longer the same with that of the governing verb. The most apt instance is in Thucyd. IV. 28. Κλέων οὐκ ἔφη αὐτὸς δλλ' ἐκεῖνον στρατηγεῖν.

εἴπη. The ordinary reading is *δν εἴποι*, but the use of the subjunctive *dubitativus* is more elegant, and supported by the best texts. Madv. § 121.

54. a. *Ἐμοὶ* is governed by *ἐνδηλοτὸς ησαν* below, *εἰρίσεται* being impersonal.

*'Αθηνᾶν· εἰρήσεται γάρ, εἴτ' ἄμεινον, εἴτε μή· ὅθ' οὗτος ὡς ἀπῆλλαγμαὶ περιιὼν ἐλογοποίει, ἔνδηλοί τινες ἡσαν ἀχθόμενοι τῶν πάνυ τούτῳ λαλοῦντων ἥδεως. καὶ νὴ Δία αὐτοῖς πολλὴ συγγνώμη. οὐ γάρ ἔστι φορητὸς ἀνθρωπος· ἀλλὰ καὶ πλουτεῖ μόνος, καὶ λέγειν δύναται μόνος, καὶ πάντες εἰσὶ τούτῳ καθάρματα, καὶ πτωχοὶ καὶ οὐδὲ ἀνθρωποι. τὸν οὖν ἐπὶ ταύτης τῆς ὑπερηφανίας δυτα, b. νῦν δν ἀποφύγῃ, τί ποιήσειν οἰεσθε; ἔξ δτου δὲ τοῦτ' δν εἰδείητε, ἐγὼ φράσω· εἰ τοῖς μετὰ τὴν καταχειροτονίαν τεκμηρίοις θεωρήσετε. τίς γάρ ἔστιν δστις, καταχειροτονηθὲν αὐτοῦ, καὶ ταῦτα ἀσεβεῖν περὶ τὴν ἑορτὴν, εἰ καὶ μηδεὶς ἄλλος ἐπῆν ἀγῶν ἔτι μηδὲ κίνδυνος, οὐκ δν ἐπ' αὐτῷ τούτῳ κατέδυ, καὶ μέτριον παρέσχεν ἑαυτὸν, τόν γε δὴ μέχρι τῆς κρίσεως χρόνον, εἰ καὶ μὴ πάντα; 579 οὐδεὶς δστις οὐκ ἄν. ἀλλ' οὐ *Μειδίας*. ἀλλ' ἀπὸ ταύτης τῆς ἡμέρας λέγει, λοιδορεῖται, βοῶ. χειροτονεῖται c. τις. *Μειδίας Ἀναγυράσιος προβέβληται. Πλουτάρχου**

Render: "To me, indeed, (for the thing shall be said whether for my good or not)" [he affects fear of the friends of *Midias* whom he is about to mention] "when he was walking about and romancing to the effect that I had compromised (the injury), it was plain that some persons were vexed (to hear it), even of those who were discoursing to him very pleasantly." His friends affected satisfaction, but were really sorry he was out of the scrape.

καθάρματα. § 50. c.

b. ἐπὶ ὑπερηφ. "Possessed of such arrogance:" the favourite use of *ἐπὶ* with the orator. So *ἐπ'* *ἔξουσίας*, *ἐπὶ τοῦ δυοματος*, κ. τ. λ.

τεκμηρίοις. "Indications." Supplied by his conduct after the Ecclesis had condemned him. Aristotle distinguishes *τεκμήριον* as a conclusive proof, whereas *σημεῖον* is fallible. *Rhet.* I. 2.

καταχειροτονηθὲν. Another instance of the accusative absolute. Madv. § 182, and above, § 2 a., last note. *καταχειροτονηθεῖς* was the ordinary reading, but then the genitive *ἀβροῦ* was difficult to understand. Translate, "when sentence was recorded against him, and that, too, for offence against the festival," i. e. crime of a heinous order.

κατέδυ. "Would have kept himself in retirement." Xen. *Cyr.* vi. 1, 85. Plato, *Rep.* 579, b. Reiske takes it, "would have sunk it into the earth for shame," but this Buttmann considers too strong a translation.

δστις οὐκ *δν*. Supply *ἐποίει ταῦτα* both with this sentence and the next.
c. *χειροτονεῖται τις*. "There is an election: *Midias* of *Anagyros* is a

προξενεῖ. τὰ ἀπόρρητα οἶδεν. ἡ πόλις αὐτὸν οὐ χωρεῖ. καὶ ταῦτα πάντα ποιεῖ δηλουνότι οὐδὲν ἄλλο ἐνδεικνύμενος, ἡ ὅτι Ἐγὼ πέπονθα οὐδὲν ὑπὸ τῆς καταχειροτονίας· οὐδὲν δέδοικα οὐδὲ φοβούμαι τὸν μέλλοντα d. ἀγώνα. ὃς οὖν, ὁ ἄνδρες Ἀθηναῖοι, τὸ μὲν ὑμᾶς δεδιέναι δοκεῖν αἰσχρὸν ἥγεῖται, τὸ δὲ μηδὲν φροντίζειν ὑμῶν, νεανικὸν, τοῦτον οὐκ ἀπολωλέναι δεκάκις προσήκει; ἐγὼ μὲν ἥγοῦμαι. οὐδὲ γάρ ἔξειν ὑμᾶς, δ, τι χρήσεσθε αὐτῷ, νομίζει. πλούσιος, θρασὺς, μέγα φρονῶν, μέγα φθειργόμενος, βλαυσ, ἀναιδής· ποῦ ληφθή-

55. a. στειται, νῦν ἀν διακρούσηται; 'Αλλ' ἔγωγε, εἰ μηδενὸς ἔνεκα τῶν ἄλλων, τῶν γε δημητροῖῶν, ὡν ἔκαστοτε δημητροῦ, καὶ ἐν οἷς καιροῦς, τὴν μεγίστην ἀν αὐτὸν δικαίως οἴμαι δίκην δοῦναι. ἵστε γάρ δήπου τοῦθ' ὅτι, ἀν μέν τι τῶν δεόντων ἀπαγγελθῆ τῇ πόλει, καὶ τοιοῦ-

"candidate:" literally, of course, "some one is being elected." The abruptness of these sentences is very vigorous: a fuller and weaker construction would be to add *ὅποτε* to the first clause. *προξεβλ.* § 7. a.

προξενεῖ. § 14. e. *Πλούταρχον.* § 31. f. Midias appears to have entertained Plutarch as the state representative, a prominent position, which the orator implies it was bad taste to assume.

τὰ ἀπόρρητα. "State secrets;" not merely those of Plutarch, as Ulpian suggests. Midias would boast in public of being in the confidence of the government.

ἐνδεικνύμενος. "Indicating nothing else than this, 'I (Midias) have suffered nothing by the public sentence....'" He did not actually use these words, but the tenor of his conduct was such as to imply them.

d. *νεανικὸν.* "Vigorous," in a good sense here, as at 37. b.

οὐδὲ γαρ ἔξειν. "For he thinks you will actually not know what to do with him;" that, seeing him so unconscionably insolent, you will give up any idea of punishing him in despair.

55. a. "Public speeches," generally used in a bad sense of mob-oratory, as also the cognate substantive and verb. Plato, *Gorg.* 482, c. 520, B. &c. The genitives are rather governed by *ἔνεκα* than dependent on *δίκην*.

ἐν οἷς καιροῖς. This is an admirable correction of the ordinary *τοῖς καιροῖς*, the expression being equivalent to *καὶ (ἔνεκα) τῶν καιρῶν ἐν οἷς ἔκαστα δημητροῦ*. Demosthenes reproaches him not only with the speeches he makes, but with the occasions he selects for delivering them.

τῶν δεόντων here amounts to "good tidings," the news that something has occurred which the state required.

τον οἷον εὐφράναι πάντας, οὐδαμοῦ πώποτε Μειδίας τῶν συνηδομένων, οὐδὲ τῶν συγχαιρόντων ἔξητάσθη τῷ δήμῳ. ἀν δέ τι φλαύρον, δι μηδεὶς ἀν βούλοιτο τῶν ἄλλων, b. πρῶτος ἀνέστηκεν εὐθέως, καὶ δημηγορεῖ ἐπεμβαίνων τῷ καιρῷ, καὶ τῆς σιωπῆς ἀπολαύων, ἦν ἐπὶ τῷ περὶ τῶν συμβεβήκοτων ἄχθεσθαι ποιεῖσθε ὑμεῖς· Τοιοῦτοι γάρ ἔστε, c. ὡς ἄνδρες Ἀθηναῖοι· οὐ γὰρ ἔξέρχεσθε· οὐ γὰρ οἰεσθε δεῖν χρήματα εἰσφέρειν. εἴτα θαυμάζετ' εἰ κακῶς τὰ πράγματα ὑμῖν ἔχει; ἐμὲ οἰεσθε ὑμῶν εἰσοίσειν, ὑμεῖς δὲ νεμεῖσθαι; ἐμὲ οἰεσθε τριηραρχήσειν, ὑμεῖς δὲ οὐκ ἐμβῆσθαι;

οἷον εὐφράναι. “Of such a character as to delight.” *οἷος* in this construction takes the place of *ὦστε*, with the same structure of the sentence: it often stands without the antecedent *τουτοῖς*, as in Xen. *Cyr.* 1, 2, 3, &c. From this use of *οἷος* arose the phrase *οἷος τε*, “able.” See Madv. § 166. c.

ἔξητάσθη. “Was to be reckoned among: so *De Fals. Leg.* p. 434, l. 23, *ἐχθρῶν ἔξεται*. We have noticed a somewhat similar use at § 44. b. The genitives which follow are obviously partitive.

b. ἀν δέ τι φλαύρον. “But if there be any bad news.” *φλαύρος* is only a collateral form of *φαῦλος*, and can be applied to anything bad of its kind.

ἀνέστηκεν. “Is on his legs:” this tense is more vigorous than the present, *ἀνίσταται*, would have been.

ἐπεμβαίνων. The Latin *insultans*: here “to jump at the opportunity;” not exactly the same sense as Soph. *El.* 456, *ἐχρθοῖς ἐπεμβ.*, “trampling on foes.”

τῆς σιωπῆς, κ. τ. λ. “Making profit of the silence which you keep on being distressed at what has occurred:” i.e. taking advantage of the mournful silence of the assembly to deliver his insulting harangues. On this use of *τῇ* see Madv. § 73. 2. e.

c. *τοιοῦτοι γάρ.* Contemptuous: “It is because you are such creatures.” *ἔξέρχ.* i. e. for military services, as § 53. d., &c.: of course, he only addresses individuals, not the whole state, in attributing their misfortunes to neglect of duties.

εἰσφέρειν. See note on *προεισφέρειν*, § 42. b. οὐκ οἰεσθε δεῖν is the common trajectio for *οἰεσθε οὐ δεῖν*, as οὐ is also constructed with *φησι* and some other verbs of opinion.

εἰ often thus takes the place of *ὅτι*, after verbs which express a feeling of pride or shame. Madv. § 194. c.

νεμεῖσθαι. “To spend the money” which he pays as property-tax. These future infinitives are, by Markland’s conjecture for the ordinary reading, future indicatives.

ἐμβῆσθαι. “To go on board,” i. e. serve in the vessel which he, as trierarch, provides.

- d. τοιαῦθ' ὑβρίζων, καὶ τὴν ἀπὸ τῆς ψυχῆς πικρίαν καὶ κακό- 580 νοιαν, ἣν κατὰ τῶν πολλῶν ὑμῶν ἔχων ἀφανῆ παρ' ἔαυτῷ περιέρχεται, φανερὰν ἐπὶ τοῦ καιροῦ καθιστάς. δεῖ τοῖνυν, ὡς ἄνδρες Ἀθηναῖοι, καὶ ὑμᾶς οὕτω νῦν, ὅταν ἔξαπατῶν καὶ φενακίζων ὁδύρηται καὶ κλαίῃ καὶ δέηται, τοιαῦθ' e. ὑποβάλλειν αὐτῷ· Τοιοῦτος γάρ εἰ, Μειδα· ὑβριστής γάρ εἰ, καὶ οὐκ ἔθέλεις ἔχειν παρὰ σαυτῷ τῷ χείρε. εἴτα θαυμάζεις εἰ κακὸς κακῶς ἀπολεῖ; ἀλλὰ νομίζεις ὑμᾶς μὲν ἀνέξεσθαι, αὐτὸς δὲ τυπτήσειν; καὶ ὑμᾶς μὲν ἀπο- 56. a. ψηφιεῖσθαι σου, σὺ δὲ οὐ παύσεσθαι; Καὶ βοηθοῦσιν οἱ λέγοντες ὑπὲρ αὐτοῦ, οὐχ οὕτω τούτῳ χαρίζεσθαι μὰ τοὺς θεοὺς, βουλόμενοι, ως ἐπηρεάζειν ἐμοὶ διὰ τῆς ἴδιαν ἔχθραν, ἣν οὕτως αὐτῷ πρὸς ἐμὲ, ἢν τ' ἐγὼ φῶ, ἢν τε

άπει τῆς ψυχῆς. “In his inmost soul.” So ἐκ τῆς ψ., Xen. *An.* VIII. 7, 43. The idiom differs only slightly from our own, as the feeling must be *in* that site *from* which it issues.

κακόνοιαν, κ. τ. λ. “Malice which he goes about cherishing in secret within himself against you, the commons, and on occasion makes it manifest.” περιέρχ. implies that he has this feeling in him wherever he goes, in his own heart, but carefully disguised, till opportunity offers.

ὑποβάλλειν, often in the sense of “suggest,” Xen. *Cyr.* 8, 3, 55, &c., here means, rather, “to retort.”

e. ἔχειν παρὰ σαυτῷ, κ. τ. λ. “To keep your hands to yourself,” you are too fond of laying them upon other people.

ἀλλὰ νομίζεις, κ. τ. λ. “Nay! Think you that we shall submit to your blows while you inflict them; and that we shall acquit you, while you refuse to desist from violence?” The use of μὲν and δὲ is most effective in this passage, but our absence of any corresponding particles preclude us from anything except a paraphrase. ἀπομῆνος is used with the same sense in the *De Fals. Leg.* 407, l. 8. Reiske reads οὐδὲ οὕτω παύσ., and σὲ is a various reading on σύ. Buttmann defends his own text, as most agreeable to the genius of the language, and the antithetic passage, c.

56. a. καὶ βοηθοῦσιν. The majority of texts have the indicative future instead of present, but the latter is more graphic. καὶ is in the sense of καίτοι: cf. Lys. c. *Andoc.* p. 107, 48.

οὗτος. Not, as generally, the “defendant,” but Eubulus, who is in court, and at whom the orator points: the quarrel referred to arose about the case of Aristarchus, § 29. a. Translate: “By reason of the private enmity which this man declares to exist between himself and me, whether I admit or deny the fact.” ἀν τε, synonymous with εἰτε. On βιάζεται, see § 12. a.

μὴ φῶ, φησὶν εἶναι, καὶ βιάζεται οὐκ ὄρθως. ἀλλὰ κινδυνεύει τὸ λίαν εὐτυχεῖν ἐνιστεῖ ἐπαχθεῖς ποιεῖν. δπου b. γάρ ἐγὼ μὲν οὐδὲ πεπονθὼς κακῶς ἔχθρὸν εἶναί μοι τοῦτον ὁμολογῶ, οὐτος δὲ οὐδὲ ἀφιέντα ἀφίησιν, ἀλλὰ καὶ ἐπὶ τοῖς ἀλλοτρίοις ἀγῶσιν ἀπαντᾷ, καὶ τὸν ἀναβήσεται, μηδὲ τῆς κοινῆς τῶν νόμων ἐπικουρίας ἀξιῶν ἐμοὶ μετεῖναι, πῶς οὐχ οὐτος ἐπαχθήσεται; ἔτε τοίνυν παρῆν, c. ω ἄνδρες Ἀθηναῖοι, καὶ ἐκάθητο Εὔβουλος ἐν τῷ θεάτρῳ, δτε ὁ δῆμος κατεχειρότητε Μειδίου, καὶ καλούμενος ὀνομαστὶ, ἀντιβολοῦντος τούτου καὶ λιπαροῦντος, ώς d. ὑμεῖς ἔστε, οὐκ ἀνέστη, καὶ μὴν, εἰ μὲν μηδὲν ἡδικηκότος 81 ἡγεῖτο τὴν προβολὴν γεγενῆσθαι, τότ' ἔδει, τὸν γε φίλον δίπου, συνειπεῖν καὶ βοηθῆσαι. εἰ δὲ, καταγνοὺς ἀδικεῖν

ἀλλὰ κινδυνεύει. "But extreme good fortune sometimes happens to make people unpleasant." He speaks of Eubulus below as a statesman of power and influence, to which circumstance the words *λίαν εἰτ.* refer.

οὐδὲ πεπονθώς. "I myself, even after receiving injury at his hands, do not admit he is my enemy." The details of the injury are given at § 29: it was Eubulus who included Demosthenes in the charge of murder.

οὐδὲ ἀφιέντα. "Does not let me off, though I let him off." insists that there is a quarrel between us, and acts accordingly.

ἀπαντᾷ. "Encounters:" often thus in the sense of hostility: by δλλοις are implied the cases of Aristarchus, Midias, &c.

ἀναβήσεται. "He will ascend the rostrum" to speak against me: as the speech would be prohibitive of a verdict in favour of Demosthenes, the negative that follows is obviously μή.

μείζων ἢ καθ' ὅσον. "More powerful than is consistent with our individual interests." A favourite use of ἢ κατὰ after a comparative, cf. Thucyd: vi. 15, &c. Similar constructions are made with ἢ τρόπος and ἢ ὕποτε. Madv. § 90. B. 4.

c. ἀντιβολοῦντος. This word and λιπαροῦντος imply the *urgency* of Midias' entreaty: it was inconsistent in Eubulus to remain silent when the plaint was being laid, and now to come forward and speak in favour of the accused, to whose appeal he had then declined to respond.

d. ἡδικηκότος. We have had an instance of a genitive dependent on προβολὴ, in § 5. a. τὸν γε φίλον. "A friend, I presume." ironically implying that he was no real friend.

εἰ δὲ καταγνούς. "But if he condemned Midias to be guilty then, and on that account did not attend to his appeal, whereas now he will beg him off, because he (Eubulus) has had a quarrel with myself, it is not right for you to oblige him, by acquitting Midias. For may no man ever be of such

τότε, διὰ ταῦτ' οὐχ ὑπήκουσε, νῦν δ', δτι προσκέκρουκεν
 ἐμοὶ, διὰ ταῦτα τοῦτον ἔξαιτήσεται, ὑμῖν οὐχὶ καλῶς
 ἔχει χαρίσασθαι. μὴ γάρ ἔστω μηδεὶς ἐν δημοκρατίᾳ
 τηλικούτος, ὥστε συνειπὼν τὸν μὲν ὑβρίσθαι τὸν δὲ μὴ
 ε. δοῦναι δίκην ποιῆσαι. ἀλλ' εἰ κακῶς ἐμὲ βούλει ποιεῖν,
 Εὔβουλε· ὡς ἔγωγε, μὰ τοὺς θεοὺς, οὐκ οἶδα ἀνθ' ὅτου·
 δύνασαι μὲν καὶ πολιτεύη· κατὰ τοὺς νόμους δὲ ἦντια
 βούλει παρ' ἐμοῦ δίκην λάμβανε. ὧν δ' ἐγὼ παρὰ τὸν
 f. νόμους ὑβρίσθην, μὴ μ' ἀφαιροῦ τὴν τιμωρίαν. εἰ δ'
 ἀπορεῖς ἔκεινως με κακῶς ποιῆσαι, εἴη δὲν καὶ τοῦτο ση-
 μεῖον τῆς ἐμῆς ἐπιεικεῖας, εἰ, τοὺς ἄλλους ῥᾳδίως κρίνων,
 57.a. ἐμὲ μηδὲν ἔχεις ἐφ' ὅτῳ τοῦτο ποιήσεις. Πέπυσμα τοί-
 νυν, καὶ Φιλιππίδην, καὶ Μιησαρχίδην, καὶ Διότιμον
 τὸν Εὐωνυμέα, καὶ τοιούτους τινὰς πλουσίους καὶ τριη-
 ράρχους ἔξαιτήσεσθαι τοῦτον καὶ λιπαρήσειν, παρ' ὑμῶν

power in a democracy that by his advocacy he may make one man the victim of insult, and another exempt from penalty!" If he succeeded in delivering the offender from the penalty of his insult, he would leave the victim under the burden of his unatoned outrage: the words *τὸν μὲν ὑβρίσθαι* are, however, inserted mainly for the sake of the antithesis; of course no advocate could produce this result, it would only tend to it.

ε. ὡς ἔγωγε. "As, indeed, I know not why you should." The *ὡς* is relative to the expression *κακ. βούλ. ποιεῖν*, and the whole sentence is quite parenthetic.

δυνάσαι = δυναστής εἰ. The leading statesmen, *οἱ πολιτευόμενοι*, vindicated their position by their own efforts, rather than by state appointments, but their influence was, of course, very extensive.

κατὰ νόμους. The emphasis is on these words, introduced for the sake of antithesis to the *παρὰ τ. ν.* immediately following.

57. a. Φιλιππίδης, κ. τ. λ. Nothing is known of these persons except that Diotimus is mentioned in the *De Coronā*, p. 264, 265, as having armed some troops with shields at his own expense, and receiving a golden crown for these services. This, perhaps, is the same individual, and the name of his deme, Euonymia, is added to distinguish him from Diotimus Icariensis, who is stigmatized as a profligate in the speech against *Conon*, p. 1267. Possibly Mnesarchides and Philippides were of equally good character with Diotimus of Euonymia, and the orator, therefore, continues, that he should be mad to say anything to their disparagement. If they were men of bad reputation, the remark would be ironical.

λιπαρήσειν. Schäfer has no comma before the words *παρ' ὑμῶν*, and takes *λιπαρήσειν* to have the same sense as *ἔξαιτήσεσθαι* (with which it stands in close connection), as though the word were *ἔκλιπαρήσειν* = to beg him off from your tribunal. With the reading of Buttmann's text, *παρ' ὑμῶν* must be taken to belong to *δοθῆναι*.

αύτοῖς ἀξιοῦντας δοθῆναι τὴν χάριν ταύτην. περὶ ὁν
οὐδὲν ἀν εἴποιμι πρὸς ὑμᾶς φλαῦρον ἐγώ. καὶ γὰρ ἀν
μαινούμην. ἀλλ' ἡ θεωρεύν ὑμᾶς δταν οὗτοι δέωνται, δεῖ
καὶ λογίζεσθαι, ταῦτ' ἐρῶ. ἐνθυμεῖσθε, ὡς ἄνδρες δικασ- b.
ταὶ, εἰ γένοιτο· δο μὴ γένοιτο, οὐδὲ ἔσται· οὗτοι κύριοι
τῆς πολιτείας μετὰ Μειδίου καὶ τῶν ὁμοίων τούτῳ, καὶ
τις ὑμῶν τῶν πολλῶν καὶ δημοτικῶν ἀνθρώπων ἀμαρτῶν
εἰς τινα τούτων, μὴ τοιαῦθ' οἴλα. Μειδίας εἰς ἐμὲ, ἀλλ'
ὅτιοῦν ἄλλο, εἰς δικαστήριον εἰσίοι πεπληρωμένον ἐκ
τούτων· τίνος συγγνώμης, ή τίνος ἐλέου τυχεῖν ἀν οἰεσθε;
ταχύ γ' ἀν χαρίσαιντο· οὐ γάρ; ή δεηθέντι τῷ τῶν
582 πολλῶν προσέχοιεν· ἀλλ' οὐκ ἀν εὐθέως εἴποιεν, Τὸν c.
δὲ βάσκανον· τὸν δὲ δλεθρον· τούτον δὲ ὑβρίζειν; ἀναπ-
νεῖν δέ; δν εἴ τις ἔᾳ ζῆν, ἀγαπᾶν ἔδει. μὴ τοινυν, ὡς
ἄνδρες Ἀθηναῖοι, τούτοις τοῖς οὕτω χρησαμένοις ἀν
ὑμῖν, ἄλλως πως ἔχετε ὑμεῖς, μηδὲ τὸν πλούτον μηδὲ
τὴν δόξαν τὴν τούτων θαυμάζετε, ἀλλ' ὑμᾶς αὐτούς.
πολλὰ τούτοις ἀγαθά ἔστω, ἀ τούτους οὐδεὶς κωλύει d.
κεκτῆσθαι. μὴ τοινυν μηδὲ οὗτοι τὴν ἄδειαν, ἦν κοινὴν
ἡμῖν οὐσίαν οἱ νόμοι παρέχουσι, κωλυόντων κεκτῆσθαι.
Οὐδὲν δεινὸν οὐδὲ ἐλεεινὸν Μειδίας πειστεῖται, ἀν 58.a.
σηται τοῖς πολλοῖς ὑμῶν, οὓς νῦν ὑβρίζει καὶ πτωχοὺς

b. ὡς μὴ γένοιτο is quite parenthetical. "Which heaven forbid, and which surely will never be." ταχύ γε. "They would shew him mercy directly, wouldn't they?" The words ταχύ γε are a well-known ironical formula: cf. Aesch. c. *Tim.* p. 175. Aristoph. *Nub.* 647. Dem. c. *Aristog.* I. p. 798, l. 20. The question, οὐ γάρ; is quite parenthetical, as in Dem. c. *Aristocr.* p. 673, l. 19. καλά γε, οὐ γάρ; ὡς ἄνδρες Αθηναῖοι, τὰ γεγραμμένα. The latter phrase is also appropriate to an ironical sentence.

c. τὸν δὲ βάσκανον. "Oh! the slanderous miscreant!" An accusative of indignation, which is often thus constructed absolutely, though it is more common to see an infinitive following, as in the next sentence. Madv. § 168. a. 3. The parallel construction in Latin is well known, e. g. *Mene incepto desistere victimam.* The whole passage is very like one in *Livy*, B. IV. 3: "Lucis vobis nujus partem si liceat adimant: quod spiratis, quod vocem millitis, quod formas hominum habetis indignantur." There, however, *spiratis* means "ye live," whereas *ἀναπνεῖν* means "to give himself airs."

58. a. ἵσα κτήσηται. If Midias, by a heavy fine, be deprived of the greater portion of his property, he will only be reduced to the level of the commons; it will be no great injustice or hardship to him.

- ἀποκαλεῖ, ἀ δὲ νῦν περιόντ' αὐτὸν ὑβρίζειν ἐπαίρει,
 b. περιαιρεθῆ. οὐδέ οὗτοι δήπου ταῦθ' ὑμῶν εἰσὶ δίκαιοι
 δεῖσθαι· Μή κατὰ τοὺς νόμους δικάσητε, ὡς ἄνδρες δικασ-
 ταί· μὴ βοηθήσητε τῷ πεποιθότι δεινά· μὴ εὔροκεντε·
 ήμūν δότε τὴν χάριν ταύτην. ταῦτα γάρ, ἂν τι δέωνται
 περὶ τούτου, δεήσονται, καὶ μὴ ταῦτα λέγωσι τὰ ρήματα.
 c. ἀλλ' εἴπερ εἰσὶ φίλοι, καὶ δεινὸν, εἰ μὴ πλουτήσει
Μειδίας, ἥγοῦνται· εἰσὶ μὲν εἰς τὰ μάλιστα αὐτὸι πλού-
 σιοι, καὶ καλῶς ποιοῦσι· χρήματα δὲ αὐτῷ παρ' ἔαυ-
 τῶν δόντων, ἵν' ὑμεῖς μὲν, ἐφ' οἷς εἰσήλθετε ὁμωμοκότες,
 δικαιώς ψηφίσησθε, οὗτοι δὲ παρ' αὐτῶν τὰς χάριτας,
 μὴ μετὰ τῆς ὑμετέρας αἰσχύνης, ποιῶνται. εἰ δὲ οὗτοι
 χρήματα ἔχοντες μὴ πρόσοντ' ἀν, πῶς ὑμὲν καλὸν τὸν
 δρκον προέσθαι; Πλούσιοι πολλοὶ συνεστηκότες, ὡς
 ἄνδρες Ἀθηναῖοι, τὸ δοκεῖν τινες εἶναι δι' εὐπορίαν προσ-
 ειληφότες ὑμῶν παρίστι δεησόμενοι. τούτων μηδενὶ με,
 ὡς ἄνδρες Ἀθηναῖοι, πρόσθε, ἀλλ' ὥσπερ ἐκαστος τού-
 των ὑπὲρ τῶν ἴδιᾳ συμφερόντων καὶ ὑπὲρ τούτου σπου-
 δάστεται, οὕτως ὑμεῖς ὑπὲρ ὑμῶν αὐτῶν καὶ τῶν νόμων
 καὶ ἐμοῦν, τοῦ ἐφ' ὑμᾶς καταπεφευγότος, σπουδάσατε,
 583
 59.a. καὶ τηρήσατε τὴν γνώμην ταύτην, ἐφ' ἣς νῦν ἔστε. Καὶ
 γάρ εἰ μὲν, ὡς ἄνδρες Ἀθηναῖοι, τόθ' ὅτ' ἦν ἡ προβολὴ,

περιόντ. “His superfluous,” i. e. excessive, wealth. The general reading (supported by Spalding) was *περιόντα*, the idea being of a man roving about the city, and committing outrages wherever he went. Buttmann, however, considers that this would be less applicable to Midias than to Alcibiades.

b. ἂν τι δέωνται. “This is what they will entreat, if they make any entreaty at all about the defendant;” i. e. this will be the sum and substance of their request, though not, of course, anything like their actual words.

c. πλουτήσει. An excellent emendation for the ordinary *πλουτήση*. Cf. § 87. b. εἰ μὴ προπηλακεῖ ἀβίστων ὥστο ἔσεσθαι αὐτῷ.

καὶ καλῶς ποιοῦσι. “And I am very glad of it,” a favourite and purely idiomatic use, the literal sense being “they are very right in so prospering.” A somewhat similar structure to the sentence *εἴπερ εἰσὶ... δόντων* will be found at § 56. e.

d. τινες εἶναι. “To be people of importance;” the very common use of *τις*: as in Eur. *Æl.* 939. Theocr. *xi.* 79. &c.

τὰ πεπραγμένα ὁ δῆμος ἀκούσας ἀπεχειροτόνησε Μειδίου, οὐκ ἀν ὄμοιώς ἦν δεινόν. καὶ γὰρ μὴ γεγενῆσθαι, καὶ μὴ περὶ τὴν ἑορτὴν ἀδικήματα ταῦτ' εἶναι, καὶ πολλὰ ἀν εἰχέ τις αὐτὸν παραμυθήσασθαι. νῦν δὲ τοῦτο καὶ b. πάντων ἄν μοι δεινότατον συμβαίνει, εἰ παρ' αὐτὰ μὲν τὰδικήματα οὕτως ὀργίλως καὶ πικρῶς καὶ χαλεπῶς ἀπαντεῖς ἔχοντες ἐφαίνεσθε, ὡστε Νεοπτολέμου καὶ Μηνσ-αρχίδου καὶ Φιλιππίδου καὶ τινων τῶν σφόδρα τούτων πλουσίων, δεομένων καὶ ἐμοῦ καὶ ὑμῶν, ἐβοᾶτε μὴ ἀφεῖ-ναι· καὶ προσελθόντος μοι Βλεπαίου τοῦ τραπεζίτου c. τηλικοῦτ' ἀνεκράγετε, ὡς τοῦτ' ἐκεῖνο, χρήματά μου ληφομένου, ὡστε με, ὡς ἄνδρες Ἀθηναῖοι, φοβηθέντα τὸν ὑμέτερον θόρυβον θοιμάτιον πρόσθαι, καὶ μικροῦ γυμνὸν ἐν τῷ χιτωνίσκῳ γενέσθαι, φεύγοντα ἐκεῖνον ἐλκοντά με· καὶ μετὰ ταῦτα ἀπαντώντες, "Οπως ἐπέξει τῷ μιαρῷ·

59. a. μὴ γεγενῆσθαι. "For one might have been able to console oneself with the idea that the offences were never committed, or that they were not offences against the festival, or many notions beside." μὴ γεγεν. is equivalent to τὸ μὴ γεγεν. (Kennedy.) τις refers to Demosthenes himself. The use of copulative conjunctions in Greek, as καὶ, where we should rather use disjunctives, as "or," is almost too common to need illustration. A good one is found in Aristot. Eth. III. 7. ἐφ' ἡμῖν ἔσται τὸ ἐπιεικέστι καὶ φαῦλοις εἶναι.

b. τινων. The Codex August., and some other good codices, add the word ἀλλῶν, but unnecessarily, according to Schäfer, as the sense is perspicuous without it.

c. ἀνεκράγετε is of sudden exclamations, as ἐβοᾶτε, above, was of continuous clamour. Of τοῦτ' ἐκεῖνο, which follows, Buttmann remarks that it is the common formula to denote anything well known, and of constant recurrence, (Heind. on Plat. Phaedr. 40,) and its construction is like that of τοιναρίον, &c., already noticed. Render: "Believing I should do what so many others do, accept money in compromise."

ἐπέξει. "Be sure you prosecute the wretch." This construction of ἐπως with the future is most simply explained by presuming an ellipse of φρόντιζε, or some such word. Madv. § 123, and R. 1.

ἀπαντώντες — λέγοντες. These participles refer to the verb ἐφαίνεσθε in b. The series of the sentences runs thus: παρ' αὐτὰ μὲν τὰδικήματα οὕτως ὀργίλως ἔχοντες ἐφαίνεσθε ὡστε — ἐβοᾶτε — καὶ — ἀνεκράγετε — καὶ μετὰ ταῦτα [ἔφαίνεσθε] ἀπαντώντες — λέγοντες · ἐπειδὴ δὲ κεχειροτόνηται — ἀποψηφιεῖσθε. The anacoluthon is logical rather than grammatical: to make the sentence compact, he should have written ἀπηντάτε, but the word ἐφαίνεσθε, still in the speaker's mind, caused him to deviate into the participial construction.

- καὶ Μὴ διαλύσῃ· θεάσονται σε, τί ποιήσεις, Ἀθηναῖοι·
 d. τοιαῦτα λέγοντες· ἐπειδὴ δὲ κεχειροτόνηται μὲν ὑβρις
 τὸ πρᾶγμα εἶναι, ἐν ιερῷ δὲ οἱ ταῦτα κρίναντες καθεξό-
 μενοι διέγνωσαν, διέμεινα δὲ ἔγω, καὶ οὐ προῦδωκα
 οὕθ' ὑμᾶς, οὗτ' ἐμαυτὸν, τηνικαῦτ' ἀποψηφιεῦσθε ὑμεῖς.
 μηδαμῶς. πάντα γὰρ τὰ αἰσχιστα ἔνεστιν ἐν τῷ
 e. πρόγυματι. εἰμὶ δὲ οὐ τούτων ὑμῖν ἄξιον· πῶς γὰρ, 51
 ω ἄνδρες Ἀθηναῖοι; κρίνων ἄνθρωπον καὶ δοκοῦντα
 καὶ δυτα βίαιον καὶ ὑβριστὴν, ἡμαρτηκότα ἀσελγῶς
 ἐν πανηγύρει, μάρτυρας τῆς ὑβρεως τῆς αὐτοῦ πε-
 ποιημένου, οὐ μόνον ὑμᾶς ἀλλὰ καὶ τοὺς ἐπιδημήσαντας
 ἅπαντας τῶν Ἑλλήνων. ἦκουσεν ὁ δῆμος τὰ πεπραγ-
 μένα τούτῳ. τί οὖν; ὑμῖν καταχειροτονήσας παρέδωκεν·
 f. οὐ τοίνυν οἴοντε ἀφανῆ τὴν γνώσιν ὑμῶν γενέσθαι, οὐδὲ
 λαθεῖν οὐδὲ ἀνεξέταστον εἶναι, τί ποθ' ως ὑμᾶς τοῦ
 πράγματος ἐλθόντος ἔγνωτε. ἀλλ', ἐὰν μὲν κολάσητε,
 δόξετε σώφρονες εἶναι καὶ καλοὶ κάγαθοὶ καὶ μισοπόνη-
 g. ροι, ἀν δὲ ἀφῆτε, ἀλλοι τινὸς ἡττῆσθαι. οὐ γὰρ ἐκ
 πολιτικῆς αἰτίας, οὐδὲ ὥσπερ Ἀριστοφῶν ἀποδοὺς τοὺς
 στεφάνους ἔλυσε τὴν προβολὴν, ἀλλ' ἐξ ὑβρεως, καὶ ἐκ
 τοῦ μηδὲν ἀν ών πεποίηκεν ἀναλύσαι δύνασθαι, κρίνεται.
 60.a. Πότερ' οὖν τούτου γενομένου κρέιττον αὐθις ἢ νυνὶ κολά-

d. ἐν ιερῷ. "They who passed sentence gave it while seated in a temple," which added solemnity to the proceeding.

τηνικαῦτα is thus used to answer ἐπειδὴ, in §§ 26. c. 44. c., in all which places it has the force of "now," though not with reference to time, but to the antithesis of events.

g. οὐδὲ ὥσπερ. "Nor is his case like that of Aristophon's when he gave up the crowns, and so stopped the prosecution." Ulpian informs us that Aristophon retained possession of some tithes which ought to have been invested in purchasing crowns for Pallas. Eubulus laid a plaint against him, but before the day of trial Aristophon presented the crowns to the shrine, and so escaped. It would simplify the construction to insert δὲ after Ἀριστ., with Reiske. But cf. Plato, *Sympos.* 179, E. 189. c. *Ep.* VII. 333. A.

μηδὲν ἀν. This force of ἀν is very elegant: Midias is tried because he did such deeds as, if he wished it ever so much, he could not make undone.

σαι; ἐγὼ μὲν οἴμαι νῦν. κοινὴ γὰρ ἡ κρίσις, καὶ τὰδικήματα πάντ', ἐφ' οἷς νῦν κρίνεται, κοινά. ἔτι δὲ οὐκ b. ἐμὲ ἔτυπτεν, ὃ ἄνδρες Ἀθηναῖοι, μόνον οὗτος, οὐδὲ ὑβριζε τῇ διαινοίᾳ τότε, ποιῶν δὲ ἐποίει ἀλλὰ πάντας ὅσουσπερ ἀν οἴηται τις ἡττον ἐμοῦ δύνασθαι δίκην ὑπὲρ αὐτῶν λαβεῖν. εἰ δὲ μὴ πάντες ἐπαίεσθε, μηδὲ πάντες ἐπηρεάζεσθε χορηγοῦντες, ἵστε δήπου τοῦθ' ὅτι οὐδὲ ἔχορηγειθ' ἀμα πάντες οὐδὲ δύναιτ' ἄν ποθ' ὑμᾶς ἀμα πάντας μιᾶς χειρὶ οὐδεὶς προπηλακίσαι. ἀλλ', ὅταν εἰς ὁ παθὼν μὴ λάβῃ δίκην, τόθ' ἔκαστον c.

585 αὐτὸν χρὴ προσδοκᾶν τὸν πρώτον μετὰ ταῦτ' ἀδικησόμενον γενήσεσθαι, καὶ μὴ παρορᾶν τὰ τοιαῦτα, μηδὲ ἐφ' ἑαυτὸν ἐλθεῖν περιμένειν, ἀλλ' ὡς ἐκ πλείστου φυλάττεσθαι. μισεῖ Μειδίας ἵσως ἐμὲ, ὑμῶν δέ γε ἔκαστον ἄλλος d. τις ἀρ' οὖν συγχωρήσαιτ' ἀν τοῦτον, ὅστις ἐστὶν ἔκαστος δι μισῶν, κύριον γενέσθαι τοῦ ταῦθ' ἅπερ οὗτος ἐμὲ, ὑμῶν ἔκαστον ποιῆσαι; ἐγὼ μὲν οἴμαι. μὴ τούνυν μηδὲ ἐμὲ, ὃ ἄνδρες Ἀθηναῖοι, πρόσθετε τούτῳ. ὁράτε δέ e. εἰςτικα δὴ μάλα, ἐπειδὰν ἀναστῆ τὸ δικαστήριον, εἰς ἔκαστος ὑμῶν, ὃ μὲν θâττον ἵσως ὃ δὲ σχολαίτερον, οἰκαδ' ἀπεισιν οὐδέν γε φροντίζων οὐδὲ μεταστρεφόμενος οὐδὲ φοβούμενος, οὗτ' εἰ φίλος οὗτ' εἰ μὴ φίλος αὐτῷ συντεύξεται τις οὐδέ γε εἰ μέγας ἢ μικρὸς, οὐδὲ εἰ ἴσχυρὸς ἢ ἀσθενῆς οὐδὲ τῶν τοιούτων οὐδέν. τί δήποτε; ὅτι τῇ ψυχῇ τοῦτ' οἶδε καὶ θαρρεῖ καὶ πεπίστευκε τῇ πολιτείᾳ, μηδένα

60.c. ἀδικησόμενον. This passive form has been already noticed at § 10.b., last note.

d. ἵσως refers not only to the words Μειδίας ἐμὲ, but to the whole sentence including, from ὑμῶν to ἄλλος τις.

ἀρ' οὖν συγχωρήσαιτ' ἀν. "Would you allow, whoever it be that hates you, each to have the power of doing to each of you what the defendant has done to me?"

e. αὐτῷ συντεύξεται. We should rather expect ἱστρῷ here; and ἑαυτὸν instead of αὐτὸν, before ἀλξειν. It is certainly a deviation from the strict law of construction. Cf. §§ 35. b. 39. c.

61. a. αὐτὸν ἐλέξειν μηδ' ὑβριεῖν μηδὲ τυπτήσειν. Εἰτ' ἐφ' ἦ
 ἀδείᾳ αὐτοὶ πορεύεσθε, ταύτην οὐ βεβαιώσαντες ἐμὸν
 βαδιεῖσθε; καὶ τίνι χρή με λογισμῷ περιεῖναι ταῦτα
 παθόντα καὶ ζῆν, εἰ περιόφεσθέ με τὸν ὑμεῖς; Θάρρει,
 νὴ Δία, φήσειέ τις ἄν· οὐ γὰρ ἔτ' οὐδὲν ὑβρισθήσῃ.
 'Εὖν δὲ, τότ' ὄργιενσθε, τὸν ἀφέντες; μηδαμῶς, ὡς ἄνδρες
 • 'Αθηναῖοι, μὴ προδῶτε μήτ' εμὲ μήτ' ὑμᾶς αὐτοὺς, μήτε
 b. τοὺς νόμους. καὶ γὰρ αὐτὸν τοῦτο εἰ θέλοιτε σκοπεῖν, καὶ
 ζητεῖν, τῷ ποτ' εἰσὶν ὑμῶν οἱ ἀεὶ δικάζοντες ἴσχυροι
 καὶ κύριοι τῶν ἐν τῇ πόλει πάντων, ἄν τε διακοσίους,
 ἄν τε χιλίους, ἄν θ' ὁποσουσοῦν ἡ πόλις καθίσῃ· οὔτε
 τῷ μεθ' ὅπλων εἶναι συντεταγμένοι μόνοι τῶν ἄλλων
 πολιτῶν ἐνροιτ' ἀν, οὔτε τῷ τὰ σώματ' ἄριστα ἔχειν
 καὶ μάλιστα ἴσχύειν [τοὺς δικάζοντας], οὔτε τῷ τὴν ἡλικίαν 586
 εἶναι νεώτατοι, οὔτε τῶν τοιούτων οὐδενὶ, ἀλλὰ τῷ τοὺς
 c. νόμους ἴσχυειν. ἡ δὲ τῶν νόμων ἴσχὺς τίς ἔστιν; ἀρ'
 ἔάν τις ὑμῶν ἀδικούμενος ἀνακράγῃ, προσδραμοῦνται καὶ
 παρέσονται βοηθοῦντες; οὐ. γράμματα γὰρ γεγραμμένα
 ἔστιν, καὶ οὐχὶ δύναιντ' ἀν τοῦτο ποιῆσαι. τίς οὖν ἡ
 δύναμις αὐτῶν ἔστιν; ὑμεῖς ἔάν βεβαιώτε αὐτοὺς καὶ
 d. παρέχητε κυρίους ἀεὶ τῷ δεομένῳ. οὐκοῦν οἱ νόμοι τε ὑμῶν
 εἰσιν ἴσχυροι, καὶ ὑμεῖς τοῖς νόμοις. δεῖ τοῖνυν τούτοις

61. a. *τίνι λογισμῷ*. "What reflection should induce me to survive this treatment and continue to live, if you shall leave me now without redress?" A somewhat corrupt passage, as Taylor and Reiske agree, but our text is quite intelligible.

b. *μεθ' ὅπλων, κ. τ. λ.* We must not suppose that the jury were actually armed, any more than that they were composed of the youngest and strongest citizens: the orator means, that none of these points constitute their authority, but the strength of the law itself. With *ἐνροιτ'* ἀν, supply from above *ἰσχυροί εἰναι*; for the words *καὶ μάλιστα... δικάζοντας* depend on the article *τῷ*, as is clear from the antithesis, ἀλλὰ τῷ τοὺς νόμους *ἴσχύειν*; to make this antithesis more perfect, the subject, *τοὺς δικάζοντας*, is changed into an accusative in order to correspond with *τοὺς νόμους*. It is strange that the author should return to the nominative in the word *νεώτατοι*, and this has led to *τοὺς δικάζοντας* being placed in brackets.

d. *ὑμῶν εἰσιν Ισχ.* "The laws are strong by you, and you by the laws." These datives are of the agent and instrument.

βοηθεῖν ὁμοίως, ὥσπερ ἀν αὐτῷ τις ἀδικουμένῳ, καὶ τὰ τῶν νόμων ἀδικήματα κοινὰ νόμιζειν, ἐφ' ὅτου περ' ἀν λαμβάνηται, καὶ μήτε λειτουργίας, μήτε ἔλεου, μήτε ἄνδρα μηδένα, μήτε τέχνην μηδεμίαν εύρησθαι, μήτ' ἄλλο μηδὲν δι' ὅτου παραβάς τις τοὺς νόμους οὐ δώσει δίκην.

'Τμῶν οἱ. θεώμενοι τοῖς Διονυσίοις εἰσιόντα εἰς τὸ θέατρον τοῦτον ἐσυρίττετε, καὶ ἐκλώξετε, ὕστε, ἡ μίσους

ἐστὶ σημεῖα, ταῦτα ἐποιεῖτε οὐδὲν ἀκηκοότες πω περὶ αὐτοῦ παρ' ἐμοῦ. εἴτα πρὶν μὲν ἐλεγχθῆναι τὸ b. πρᾶγμα ὠργίζεσθε, προύκαλείσθε ἐπὶ τιμωρίαν τὸν παθόντα, ἐκροτεῖθ' ὅτε προύβαλόμην αὐτὸν ἐν τῷ δήμῳ· ἐπειδὴ δ' ἔξελήλεγκται, καὶ προκατέγνωκεν ὁ δῆμος τούτου εἰς ἴερὸν καθεξόμενος, καὶ τὰλλα προσεξήτασται τὰ πεπραγμένα τῷ μιαρῷ τούτῳ, καὶ δικάσοντες εἰλήχατε, καὶ πάντ' ἐστὶν ἐν ὑμῖν μιᾶς ψήφῳ διαπράξασθαι, μὲν ὀκνήστε ἐμοὶ βοηθῆσαι, τῷ δήμῳ χαρίσασθαι, τοὺς ἄλλους σωφρονίσαι, μετὰ πολλῆς ἀσφαλείας αὐτοὶ τὸ λοιπὸν διάγειν, παράδειγμα ποιήσαντες τοῦτον τοῖς ἄλλοις;

187 Πάντων οὖν εἴνεκα τῶν εἰρημένων, καὶ μάλιστα τοῦ c. θεοῦ χάριν, περὶ οὐ τὴν ἑορτὴν ἀσεβῶν οὗτος ἥλωκε, τὴν ὄσιαν καὶ δικαίαν θέμενοι ψῆφον, τιμωρήσασθε τοῦτον.

τὰ τῶν νόμων. "Against the laws." Buttmann would prefer inserting *κατά*, but the construction is complete without a preposition.

62. a. ἐσυρίττετε καὶ ἐκλάξετε. "Ye hissed and hooted." As the lexicographers interpret *κλάξω* to be imitating the sound made by jackdaws, we must assume it to be connected with *κολούδες*, as *κράζω* with *κορώνη*. Apparently, they are all derived from sound: compare *κράζω*, *corvus*, *cornix*, croak.

b. ἐν ὑμῖν μιᾶς. "It is in your power to settle all by one conclusive verdict." *ψῆφος* here implies the result of the voting, not the individual vote.

σωφρονίσαι. "To teach propriety" by a striking example of punishment, and so secure your own peace and quiet.



